

## 1976-Year Of The Evangelical

By Norman B. Rohrer, Director  
EP News Service

While planet earth looped the sun in 1976, 71,000,000 new travelers came aboard the "spaceship" hijacked by the Prince of Darkness; baby number 4,000,000,000 was born on March 28, and radio telescopes scanning a trillion stars in four galaxies proved that we were universally alone.

U.S. citizens (50 million over 18 "born again") voted on three evangelical Presidential candidates (Ford, Reagan, Carter) and sent to the White House a Southern Baptist deacon and Sunday school teacher in their Bicentennial year.

Pollsters discovered that the most understated demographic reality in the U.S. was the huge number (34 per cent) of evangelical Protestants, making 1976 decidedly "the Year of the Evangelical."

Membership in religious bodies stood at 132,287,450; a downward trend in church attendance among young people leveled off; black market babies went as high as \$50,000; world urbanization produced armies of abandoned children (1.8 million in the U.S. unattended after school and 8 million without parental care during daytime hours); 1 million teen runaways located were but "the tip of the iceberg" in the U.S. which was Gallup-poll as the "most religious nation."

## Trends

Pennsylvania's Supreme Court struck down a 184-year-old state law and made adultery no longer a civil offense; medical researchers patented a sperm separation assuring mothers of a male offspring and thus hoping to lower the global birth rate; serious crime rose 3 per cent in the U.S.; and do-it-yourself abortion was made possible with a gel.

The majority approved "Right-To-Die" documents: A New Jersey court said non-sectarian hospitals could not refuse abortion; more Americans were killed in 1976 than died on Vietnam battlefields in a decade.

America's "compassionate, Christian" spirit was seen declining as joblessness fostered "divorce, alcoholism, child abuse, mental illness, suicide, and loss of personal pride and dignity," according to a labor union leader. A new firm offered a \$650 burial at sea for ecology-minded citizens. Kentucky removed references to race on marriage license forms and the Department of Agriculture no longer required employees to state their religion in visas.

## Denominations

Ministers served the Church in creative ways, curbed by a 15 per cent drop in giving, while reaching out to 80 million unchurched in the U.S. — 20 million of them embracing fringe religious cults. Clergymen saw a church destroyed or damaged by fire every five hours, were grieved by a widespread theological ignorance, adjusted increasingly to women's ordination, led congregations that were still largely segregated and in one city teamed up to sink a geo-thermal well to share the heat.

The 8,930,581 Lutherans and 48,881,872 Roman Catholics in the U.S. moved closer to a "common statement" on papal infallibility and Catholics, gave serious consideration to accepting the 1530 Augsburg Confession and lifting the 450-year excommunication of Martin Luther.

United Methodist delegates to the '76 General Conference were praised for listening to the grass roots, warned against nation worship, reminded that the Rhodesian struggle was a "righteous war," and introduced to an alternate worship order.

Charismatic leaders met to heal a breach. Their champion, David DuPlessis, lauded papal infallibility because, he said, a papal decree fostered spiritual renewal in Catholicism.

The pomp and ceremony of the mid-year 41st Eucharistic Congress in Philadelphia drew 400,000 Catholics and was rated by some as the year's number one religious story.

The National Council of Community Churches made plans to become the 10th denominational member of the Consultation on Church Union (COCU); "gays" were granted increasing acceptance, and the 3.1-million-member United Church of Christ reopened merger talks with the 1.8-million-member Christian Church (Disciples of Christ).

32.9 million Baptists witnessed for Christ on every continent, eased segregation and remained autonomous.

Southern Presbyterians (Presbyterian Church in the U.S.) and the United Presbyterian Church will one day be united, said a UP spokesman to the applause of his PCUS brethren. United Presbyterians gave \$474,603,596 the year before, an increase of \$32 million, while membership dropped by 65,565 to 2,665,973. Southern Presbyterians lost 13,017 (1.45 per cent) the year earlier.

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## The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Published Since 1877

JACKSON, MISSISSIPPI, THURSDAY, JANUARY 6, 1977

Volume C, Number 46

## Television Communicates Little, Reports CLC Panel On Morality

MONTGOMERY, Ala. (BP) — The most degrading aspect of television is the "commercial" and to attack the sexuality and violence on TV without going to the root of the system — profit — is wasting time and effort, a Baptist college professor said during a regional hearing on TV and morality here.

Arguing against theories that TV exists to communicate and entertain, Robert L. Perkins, professor and chairman of the University of Alabama's department of philosophy, told a Southern Baptist Convention (SBC) Christian Life Commission panel, "Precious little is ever communicated" via television.

"Since so little is presented for consumption by rational and cultivated minds, one is driven to the conclusion that the purpose of TV is not to communicate at the rational level," but is instead, profit motivated, he cited.

Perkins was one of several witnesses and respondents at the hearing, the second in a series of four regional hearings being sponsored across country by the Christian Life Commission. The first was in Dallas. The next two will be in Richmond, Jan. 11, and San Francisco in early February.

Persons testifying cited violence, sexual exploitation, screen murders, drug abuse, and other forms of immorality they said is depicted on television. One witness decried influence of TV on children, while others suggested ways the public could help to influence better programming.

One witness, Jack Brymer, managing editor of the Alabama Baptist, news publication of the Alabama Baptist State Convention, suggested that criticism aimed at television often is not supported by the facts.

"Society, not TV, determines the cultural level of television," Brymer testified, and noted that the television industry is a business supplying the public's demands.

"There are those who claim television has invaded our living rooms with too much violence and immorality," he continued, "but man is violent, especially western man, and he enjoys it."

Brymer cited the violence of sports and cartoons on television and that "Shakespeare's tragedies are bathed in blood. He used it as we do today to

illustrate conflict, heighten tension and show the consequences of thought and action."

Perkins and other witnesses blasted television's so-called profit motive and "distorting of a realistic view of healthy living," as another witness said.

"This steady diet is having the effect of lowering our cultural level to mass-produced mediocrity," said Mrs. Catherine Allen of Birmingham.

Mrs. Allen, assistant to the executive director of Southern Baptist Woman's Missionary Union (WMU) and director of public relations, questioned

the moral and ethical fiber of those who write, edit, produce and fund television.

She further charged that television is totally lacking in a balanced presentation of the pleasant realities of life.

"Although I'm a media person with a thorough appreciation of the creative power of television and with appreciation for the economic value of advertising, I feel that I can best keep a small candle burning for moral civilization by not owning a television set," she concluded.

Perkins likewise charged that tele-

vision is not dedicated to the weighing of values "any more than it is to the discussion of issues."

"A couple of hours of decent, but frequently unrevealing, programming each week of interviews, such as 'Meet the Press,' does not justify TV's existence," he noted.

"There's just one thing wrong with the suggestion that TV's purpose is entertainment," Perkins continued. "Are we to assume the labor, investment, the endless search for talent, new ideas, a fresh concept is all just for

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## Head Of New MBCB Department Is Leon Emery, A Generalist

by Tim Nicholas

"In denominational work, you either have to be a generalist or a specialist," says Leon Emery of the Mississippi Baptist Convention Board, "and I'm a generalist."

Emery, head of the newly created department of Church Administration - Pastoral Ministries for the MBCB, provides resources, conferences and plans retreats and workshops for all church workers not covered by other board departments such as Sunday school workers or Woman's Missionary Union.

He relates to all the others, from the pastor to the church secretary to the usher.

Authorized last July by the board's executive committee, the department which became operational January, is the third level on which Emery has functioned since he was first given church administration responsibilities in 1968.

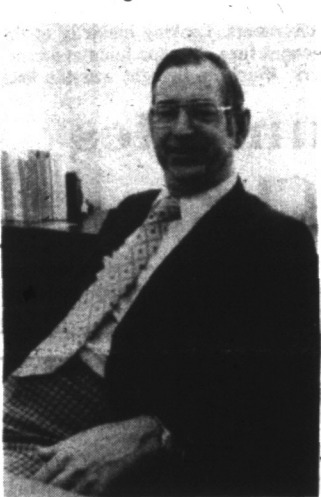
"From 1968-74 church administration was in the missions department," he says. "Then, when the board was reorganized, I was made a consultant in church administration."

Now, as a department director, Emery will still be doing substantially the same things he has done all along, but with two new responsibilities: giving staff relationship assistance in kindergarten and day care work.

Chester Vaughn, MBCB program director, explains the justification of departmental status for the work. "This is a growing area. The denomination is attempting to provide more support for pastors, staff workers. And there's a very definite upsurge of interest in the work of deacons."

Earl Kelly, executive secretary treasurer of the MBCB, agrees. "My concept of all of our work here is that since the basic unit is the church, everything we do has as its target the church and church leadership."

Kelly reports the need for more help in church administration was reflected in the pastor dialogues conducted by the MBCB staff. "We'd like to be able to say our ministries are developed because the need was expressed at the grass roots level."



Emery's work is not to be confused with the Church - Minister Relations Department of the MBCB. Directed by Clifford Perkins, this department provides information and counsel for strengthening church-minister relations and offers liaison between church seeking staff persons and individuals seeking ministerial jobs.

"My number one priority is the pastor," says Emery who has nine years pastoral experience in North Carolina and Mississippi churches. "I'm here to equip the equippers."

"Right behind the pastor and running a close second is the deacon. There's no question this is the fastest growing part of my work."

He gets calls daily from churches wanting help or information on the deacon in family ministry, the CARE revival, the role of the deacon.

Besides the pastor and deacon, Emery relates to other church staff members, church officers, church council members, ushers, committees, youth and adults in vocation guidance, kindergarten and day care workers, and summer youth workers.

That's what Emery means about being a generalist. He cannot know all about the individual work of all these groups, but he can provide resources and he does know about staff relationships.

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## Language Of Love Translated Here—One Up On Berlitz

By Celeste Loucks

OLYMPIA, Wash. — Fern Powers operates a full-fledged harbor ministry from her Olympia, Wash., living room.

With a Berlitz dictionary, a parallel Bible, or no words at all, she and several other members of First Baptist Church of Lacey, Wash., articulate love that cuts through cultural mores and penetrates Eastern theology and Iron Curtain atheism.

They have made contact with more than 1,000 seamen: many have returned to port every two or three months. Many of the men have, as one Chinese sailor said, "Made the march for the Christ."

It is not unusual to see a Japanese man curled up on Mrs. Powers' couch, watching television; a group of Chinese seamen playing games in her living room; or South Koreans taking turns riding on the Powers' palomino. While they are in port, her home is their home.

"I think," says Harold Hitt, Southern Baptist general language missionary for the Northwest Baptist Convention, "this ministry has the potential of being the greatest tool for evangelizing the world that we have."

"The seamen are coming from all over the world. They are going all over the world. If we could reach enough of them with the gospel, we could have several thousand free missionaries."

He admitted there are difficulties with language and cross-cultural confusions. However, most of the seamen are young. Almost all are lonely.

"They are looking for some kind of friendship and companionship. If they can find it somewhere else beside the local bar or red light district, they will come," Hitt added.

Trying to express the reason for Mrs. Powers' success with the work, he said, "It comes down to love. The people of Olympia have love running out their ears. It melts down those barriers, time after time."

Mrs. Powers works full-time as an assistant accountant for the county. She became interested in the seamen ministry in 1971, when the Kenyu Maru, the "world's largest logging ship" docked in Port Olympia.

Mrs. Powers took her youngest daughter, Kelly, and fellow church member, Carole Rodgers, for a tour of

the 600-foot vessel.

"We went aboard to see a ship made by men," Fern recalls. "Instead, we saw men, made by God, in need of the story of Christ."

Her early attempts to invite Japanese sailors into her home were met with blank looks, and the resounding answer: "No speakee English. No speakee English."

Undaunted, she returned several times, until finally locating a translator. The first meeting with the seamen bordered on a fiasco.

Miss Rodgers recalls that they "sat in a circle — and smiled. Everybody was nervous." The next attempt was more successful, she adds: "We

played records, drank tea and looked at maps until midnight."

One of the most compelling — and difficult — ministries is to Russian seamen.

"We pray the Iron Curtain will be lifted," Mrs. Powers said. "And it is lifted — to the degree that we have them right here." But, she laments, for the most part, Christians aren't taking advantage of the opportunity.

Her early encounters with stern Russian political officers have led her to work slowly, carefully, for fear of losing the work altogether.

Once, when her dining room was

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Fern Powers, with hand on chin, explains to friends the set up of the clothes closet operated by the seamen's ministry. (Photo by Everett Hullum.)

## Thief Failed To Get Money, But He Might WIN After All

NEOSHO, Mo. (BP) — Southern Baptist minister John Wallen was almost glad when a pick-pocket lifted some items from his left coat pocket here.

Wallen, pastor of the Lanagan (Mo.) Baptist Mission, was standing at a busy corner waiting for traffic to clear, when the stranger with a coat draped over his arm brushed by him and disappeared.

The pastor immediately checked his wallet; he still had it, but something was missing from his coat pocket.

"Slight anger gave way to humor, then prayer," Wallen said.

The pick-pocket, he said, faced a "momentous decision." Instead of money, the thief had stolen a handful of WIN (Witness involvement Now) tracts on "how to Have a Full and Meaningful Life."

## Gambling, Ethnic Responsibility Are Workshop Subjects

Gambling issues and facing ethnic responsibility will be the dual refrains of the Human Relations Workshops announced for January, according to J. Clark Hensley, executive director of the Christian Action Commission.

Rodney Webb, associate in the Cooperative Missions Department, with responsibility to the deaf and other minority groups, will speak on "The Cultural Church Facing Ethnic Responsibility." S. L. Bowman, pastor, Greater Clark Street Baptist Church, Jackson, and faculty member of Mississippi Baptist Seminary, will bring two addresses, "Will the Real Church Please Stand Up?" and "Get Me to the Church on Time."

Phil Strickland, associate in the Texas Baptist Christian Life Commission, will speak on "Gambling as a Scourge in Human Relations" and discuss "Some Methods of Dealing with the Gambling Menace."

The dates and places are: January 10 — Hattiesburg, William Carey College, Kresge Room, Thomas Business Building; January 11 — Gulfport, Mt. Bethel Baptist Church; January 13 — Starkville, First Baptist Church; January 14 — Greenville, First Baptist Church. The session times are 10-12 a.m. and 7-9 p.m.

In the afternoons, Richard Brogan will be meeting with Associational Committees and persons interested in black-white relationships while Hensley and Strickland will be meeting with Christian Action Committees from the regions.

Hensley emphasized that "all are welcome to join with us as we grapple with better awareness, communication and strategies in our mutual concerns. Pastors, staff members, church council members, associational committee members are especially urged to attend."

## Seminary Student Lives, Ministers In "Fat City"

A man plods up the stairs and after a rustling of keys the gray door swings open and then slams shut behind the stooped figure. The sun has gone down and the somber gray walls are lit only by the tangerine haze of the security lights. Another day has passed in the life of the metropolis apartment dweller.

Don Rahaim, a graduate of New Orleans Seminary sees this scene repeated day after day in his "parish" a group of swank apartment buildings in the burgeoning New Orleans suburb named "Fat City." His mission in these upper class buildings is a pilot project of the Home Mission Board in which a trained minister lives and relates with the inhabitants of big city apartment complexes.

"It's like a prison," says Rahaim, "the biggest problem is that these people get home from work and lock themselves into their apartments, and lock themselves out from anybody else. They don't want to know anyone, they are extremely suspicious of everyone; they believe everyone is out to rip them off. It's sad, because many of them have hurts that could be done away with probably if they would just open up to other people."

The stocky, amiable Rahaim is trying to find ways to effectively minister to the singles in the complex. "I'm hoping that they (singles) will really get activated, really get on fire for the Lord, and then go back to their apartment areas and reach out to others. We try to go door to door and tell the people that there will be a Bible study on Friday night in the recreation room, people say that they will come, they will tell you anything, even that they are crazy, just to get you to go away," observes Rahaim.

According to Rahaim the management of the apartments were at first skeptical of any good that could come of the unique ministry offered by the Home Mission Board in cooperation with the First Baptist Church of Kenner, a New Orleans church.

Soon, however, small victories were won, recalls the apostle of the apartments. "I remember one night a friend was helping me with a Bible study and hot dog roast for some of the younger children and the talk among them all was about one of the little girls in the complex planning to run away that

night. My friend was able to locate the girl while I was working with the other young people and invited her to come and join us." The girl came and after the fellowship and Bible study Rahaim took her back to her apartment only to find that she was being cared for by a court appointed guardian (who was not there) and only the guardian's grandfather was there. "He was very drunk," recalls Rahaim, "and we were very hesitant to leave her." The guardian as it turned out was being paid a baby sitter's wage to watch after the girl and the guardian was using her to keep house behind the guardian's children, "a regular slave situation," Rahaim says.

Soon after that night, the manager called Rahaim and told him that something would have to be done about the little girl. He talked to the guardian who was at the point that she agreed to

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## 8,000 Attend Seminaries

NASHVILLE (BP) — Record enrollments at Southern Baptists' six theological seminaries came to more than 8,000 students this fall, according to updated reports.

The combined totals include degree and non-degree programs at the seminaries.

Earlier reports had indicated the combined fall 1976 enrollment to be over 7,000. Enrollment for fall 1975-76 at the seminaries was just over 7,000, a record last year, and the 1974-75 fall total was about 6,000.

While combined totals for all programs — degree and non-degree — brought the six seminaries' overall enrollment to over 8,000, the Association of Theological Schools (ATS), received a combined 7,672 total fall enrollment figure of students enrolled in SBC seminary degree programs, as accredited by ATS.

The ATS total for SBC seminaries represents a 12 percent increase over fall 1975, an ATS spokesman told Baptist Press. The seminaries showed the largest increase of any denomination

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## Language Of Love Translated Here

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surrounded by Russians. Fern bowed her head for prayer. After the amen, she looked up to see Boris, the political officer, staring angrily. As the others began eating, Boris continued to stare. Since then, she has been careful not to offend the men.

Occasionally, however, she has an opportunity to communicate her faith. When a group of Russians climbed out of her car to get a closer look at Alder Lake, about 15 miles from Mt. Rainier, one of them asked about it.

Mrs. Powers explained the lake was man-made, but assured, "God made water." The comment provoked a smile.

Another time, a seaman demanded, "What is your program?" Mrs. Powers answered, "Love."

"Free love," pressed the sailor. "No," she replied. "God love."

Communications with the Russians, and others who do not speak English fluently, is an exercise in patience and persistence. Thumbing through a gray Russian-English dictionary, Fern points to words and the seamen read the Russian definitions.

When she attempted to invite a group of Russians for a trip to snowy Mt. Rainier, her simple invitation was implemented by hand motions, hand scrawled maps and continual references to the dictionary.

In a few days, the trip to Mt. Rainier materialized. Members of FBC, Lacey, brought cars loaded with food; turkey, dressing, pies, fresh bread, salad and cake. They picked up the Russians and drove to the craggy peak.

After the meal, the group trekked out the snowy mountainside where several young people were laughing, hollering and sliding down the hill on inner tubes and large plastic sheets.

Pulling a trash can liner up around her feet, Miss Rodgers rolled down the mountain. Kelly, Mrs. Powers daughter, and two Russian men followed close behind.

Then, Mrs. Powers, in an inner tube, skidded down the bank and landed head-first in a spray of snow.

After each had given the mountain at least one slide, the men turned to

their political officer and playfully encouraged him to board one of the inner tubes. He laughed, pulled down his dark, furry hat, and launched downward, his boots extended and the fuzzy earflaps flying in the wind.

A few weeks later, when the Russian ship returned to port, the political officer and a half-dozen seamen visited on Mrs. Powers' small farm. The political officer — a tall, graying man — also requested a tour of town, including the railroad station. Mrs. Powers also took him by the church, but couldn't take him in. The door was locked.

When they got back to the car, the political officer told her, "I don't go to church."

Mrs. Powers responded, "I know, because you're a seaman and you don't have time."

"No," he said, as if owing an explanation. "I'm a Communist."

After dinner, on the way back to the ship, the political officer told Mrs. Powers he didn't think she could be a Communist. "You go to church," he told her.

He gave Kelly a doll, and when they arrived at the port, he got out of the car, told them goodbye and turned toward the ship. He hesitated, then came back.

"I love you," he said.

Mrs. Powers' living room is filled with memorabilia from the Philippines to Vladivostok; and the memories of sometimes humorous and sometimes exciting experiences with the seamen.

One confusion over language and customs occurred when Mrs. Powers invited three Buddhists — David, Albert and Alex — to church on Sunday evening, and afterward to her home for dinner.

The three could not understand much of the service, and it lasted longer than Mrs. Powers had predicted. And, to her surprise, it concluded with a Lord's Supper observance.

Solemnly the deacons passed the sacraments. Looking hungrily at the meager fare of grape juice and crackers, which he thought was the long

awaited meal, Albert got tickled. Soon all three Chinese seamen were laughing.

When Mrs. Powers explained the significance, Albert was horrified at his earlier reactions. "Have I offended your God?" he asked.

"No," Mrs. Powers replied. "Ours is a God of Love."

Albert responded: "Then I want to be a Christian."

Albert was the first convert. He started a Bible study on his ship and wrote letters concerning his progress. "We kind of adopted those boys," says Mrs. Powers' husband, Bill.

When the Southern Baptist Convention met in Portland in 1972, Mrs. Powers and Miss Rodgers buttonholed every Baptist who lived in a port city, trying to interest them in starting a similar work.

"They are totally sold on this as their way to minister for the Lord," said Hitt. "It is unbelievable, their consistency — unbelievable they haven't gotten tired of it. Unbelievable, just the sheer energy they've had."

And, Hitt commented of the women who are featured in *American Montage*, the latest of the photo-text books by the Southern Baptist Home Mission Board. "In terms of dollars and cents investment, the northwest convention donates \$40 a month toward the 12 tanks of gasoline expended... It's probably the best money we've spent, overall."

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Written by Celeste Loucks, and photo-

graphed by Everett Hullum, both of the

HOME MISSIONS magazine staff.

## FMB Sets Two Records In 1976

RICHMOND (BP) — Missionary appointments and world relief appropriations by the Southern Baptist Foreign Mission Board reached record levels during the December meeting of the board here.

The appointment of 18 missionaries brought the total appointments for the year to 268, an all-time high. The appropriation of \$515,423 for world relief raises the total appropriations during 1976 to \$1,571,396, the highest since emergency relief efforts following World War II.

In other action, the board, appropriated \$66,670 for special evangelistic projects in Zambia, and approved the transfer of missionary couples to two countries where Southern Baptists have not had mission work.

The Foreign Mission Board reached a record number of missionary appointments for the second consecutive year. During 1975, 265 missionaries appointments topped the previous record of 261 set in 1969. The 1976 total includes 138 career missionaries, 32 missionary associates, 94 missionary journeymen, and four special project workers. Ten of the appointments were reappointments.

Of December's relief appropriations, \$217,000 is for reconstruction efforts in Guatemala, \$100,000 for a famine prevention project in Ethiopia, \$47,000 for a two-year nutrition rehabilitation project in Bangalore, India, \$35,000 for reconstruction efforts following Italy's earthquake, \$25,397 to assist evacuees in Guadeloupe, and \$25,200 for a famine relief project in Kenya. Smaller relief appropriations went to Turkey, Israel, India, Portugal, Honduras, Philippines, and Tanzania for special relief projects.

Relief receipts in 1976 and funds on hand at the beginning of the year for general appropriation total about \$2 million.

Baker J. Cauthen, the board's executive director, reported that about \$300,000 remains available for appropriation for a natural disaster or some other emergency relief need.

"Who knows what will strike before we meet again next month," he said. "It's a good thing to administer relief dollars with the same integrity, care and conscientiousness that we ad-

## Fat City Ministry

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let her go if she could be placed with someone else. The girl's father is living and works hard, but is not able to make enough to provide for the girl. Rahaim's friend, who has three children of her own, took the child in and worked with her. Today, says Rahaim, the girl is a different person. The father saw her recently and was so impressed with the impact of a Christian home on his child's life that he has begun attending church and has a new outlook on life. He has even allowed her to be adopted by a seminary staff family and things are going great for the girl and her father now that he knows that she is being taken care of properly.

Don Rahaim became interested in the pilot program when he was approached with the idea by the seminary off-campus work coordinator Paul Stevens. The project is new, and currently considered experimental by the Home Mission Board which helps provide the program through the Board's Church Extension program. The First Baptist Church of Kenner has contributed financially to the infant ministry by paying Rahaim a salary and providing him with some of the costs of the apartment in which he lives.

"A Christian couple could probably do the work better than a single person, especially a male. Most people will let their kids go anywhere with a woman, but when a man takes an interest, all kinds of suspicions arise..." observes Rahaim.

The sounds of the city creep in with the darkness and spread themselves over the gray walls and barred windows as the inmates of another upper class apartment complex slip between the sheets for another night of induced sleep.

minister any other mission money."

The board approved the temporary reassignment of Mr. and Mrs. Robert L. Cullen of the Thailand Mission to Sri Lanka, a large island off the southeastern coast of India. The Cullens will assist the Baptist Union of that country in their program of church development and training for six months, beginning Jan. 1. After an evaluation of this period of service, the board will consider permanent transfer of the Cullens to Sri Lanka.

The board also appropriated \$26,675 to help three missionary couples replace losses of personal property due to the war in Angola.

## Black Churches Multiply In SBC

ATLANTA (BP) — The number of predominantly black Baptist churches affiliated with Southern Baptists has jumped 76 percent in the past three years.

A recent survey conducted by Home Missions magazine, published by the Southern Baptist Home Mission Board found 340 black churches affiliated with the predominantly white Southern Baptist Convention (SBC) on associational, state and national levels.

In 1956, the year of the Supreme Court decision against racial inequality in education, there were few — perhaps five at most — predominantly black SBC churches. By 1973, a survey by the Home Mission Board found 191.

Most change is taking place in the border states and in states where Southern Baptists have started work since 1940. Twenty-nine black churches affiliated with associations in the past year, and one entire black association of 40 churches in the Los Angeles area has indicated an interest.

California, with 85, reports the most black churches. But Texas, with 81, is close. Illinois has 35. Michigan has 20. New York and Virginia each have 15. Nine state conventions still report no black churches.

Percentage-wise, New York leads with 20 percent of its churches black. Ten percent of the Michigan churches are black, and in Long Beach Harbor Association in California, more than 50 percent of the churches are predominantly black.

No reliable statistics are available on the number of black Southern Baptists. The last survey, taken in 1973 by the Home Mission Board, estimated 75,000 blacks were members of SBC churches. But board officials say the number of blacks has jumped significantly, along with the percentage of churches, and plan to do a new survey. Also, no figures are available on the number of predominantly white churches with black members.

States of the traditional Southern tier have fewer black congregations, and sometimes make the news with headline holdouts against blacks. Yet, even where change comes slowest, changes are coming. H. O. Hester, state director of special missions in Alabama, reports Trinity Baptist, a white church in Montgomery, has ordained a black minister who now serves as pastor of a mission of Trinity. It may become the first black church in that convention.

## Newsbriefs In The World Of Religion



Falls Church, Va. (RNS) — The Falls Church (Episcopal) here will begin a new "alternative for ashes" burial policy sometime this winter when the ashes of a deceased member will be poured directly into the soil of a memorial garden in the parish cemetery. The Rev. Joel Pugh, parish rector, said the program has resulted from a widespread revulsion against the excesses and expenses of the mortuary industry.

Cincinnati (RNS) — Unless Americans overcome myths about their generosity, poor nations of the world will not receive justice and true generosity from the U.S., according to Father Philip S. Land, S. J., an international economist. "We have been generous," he said. "But our idea of just how generous needs readjustment."

Philadelphia (RNS) — The Roman Catholic archdiocese here has cautioned against the purchase of a so-called miraculous cross — The Cross of the Magnator — and pointed out that an investigation of the Jenkintown, Pa., supplier has been launched.

Cleveland (RNS) — The Roman Catholic Bishop of Cleveland stressing the importance of an "attitude of acceptance" toward divorced Catholics, announced that he had appointed a Vicar for Divorced Catholics to head a special pastoral outreach to divorced people living a single life.

Moscow (RNS) — The All-Union Council of Evangelical Christians-Baptists has been given government permission to receive 20,000 hymnals in Russian. The project was arranged by the United Bible Societies, with financial support for the books and their transport costs from the European Baptist Federation, the Federation reports.

Jackson, Tenn. (RNS) — Despite mild words of caution from some high Roman Catholic officials, Bishop Carroll Dozier of Memphis carried on his diocesan-wide reconciliation outreach to alienated and inactive Catholics, drawing about 2,000 persons to the civic center here for a special service that included general absolution.

Belfast (RNS) — Provisional Irish Republican Army (IRA) terrorists launched a pre-Christmas campaign of violence in Northern Ireland, blowing up a hotel, a factory, and several stores in Belfast and killing at least one man, a police victim.

## Cox Honored By Foundation



The annual meeting of the Mississippi Baptist Foundation Board of Trustees paid tribute to Carey Cox, who retired Dec. 31 as executive secretary. The trustees gave Cox an electric trolley motor, a battery, and a battery charger.



Checks were for worthy causes during the annual meeting of the Mississippi Baptist Foundation Board of Trustees. In the photo at left Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board, receives a check for \$2,000 for Gulfshore rebuilding; and in the photo at right Miss Marjean Patterson, executive secretary of the Mississippi Woman's Missionary Union, receives a check for \$4,000 for the Lottie Moon Offering for Foreign Missions. Both of these checks came from the proceeds of a special undesignated account with the Baptist Foundation. In both instances the checks are being presented by Carey Cox.



The Board of Trustees of the Mississippi Baptist Foundation is shown above. On the front row, left to right, are: Grady Doss, Eupora, an executive committee member; J. W. Barefield, Jackson, vice-president of the board; Barry Landrum, pastor of First Church, Greenville. On the back row are Harvey B. Ray, Meridian; D. L. Simmons Sr., Jackson, president of the board; Kearney Travis, Hattiesburg; A. L. Boone, Winona, chairman of the executive committee; Charles Lofton, Brookhaven, executive committee member; and Harold T. Kitchings, who became executive secretary of the foundation on Jan. 1. Absent was Joel C. Murphy, Laurel.

## T.V. Communicates Little, Says CLC

(Continued from page 1)

our entertainment? What nonsense.

"The principle purpose for TV is profit," Perkins said, including local stations, networks and advertisers in the so-called "frantic desire" for profit.

"Since the whole plot hangs on profits, which in turn are dependent on ratings, he said, "anything that keeps up a rating is approved. 'Cynical as that may appear, the combination of bad taste and desire for profit are the sources of the beastial sexuality and violence so much in evidence on TV," he added.

Perkins suggested two fundamental points of attack to make "great changes" in the television industry — the rating and financial systems.

And he made three recommendations to the panel: 1. That the regulatory agency license any and all responsible groups so that more competition can exist in the television industry; 2. That the rating system of the industry be changed from a "profit only" basis; 3. That the advertising budgets be taxed at 100 percent and the funds be used to fund the new rating agency and for use by educational TV.

Mrs. Louise Potts of Montgomery, another witness, decried the influence of television on young children:

"When a child witnesses a dozen or more screen murders in an afternoon and evening in his own home, day after day for years, he can't hold human life

as sacred; nor can he regard the brutal ending of life a tragedy."

Mrs. Potts, a specialist in early childhood education and an employee of Alabama WMU, suggested that parents make rules concerning television viewing. She noted that preschoolers "act out what they see on television and that horror stories evoke bad dreams and continuing fears."

She cited other effects, such as "give away" programs, which lead youngsters to think life "consists of being lucky."

John Jeffers, pastor of First Baptist Church, Auburn, Ala., said the ultimate responsibility for television programming rests at both ends, with the industry and the public.

Mrs. Charles L. Martin Jr., of Montgomery, suggested ways to improve the quality of programming, including "rewards to writers who portray a wholesome lifestyle that is enriching and uplifting," and by supporting sponsors of such programs.

She also suggested protests, such as writing postcards, as a legitimate method of attempting to influence programming.

O. Wyndell Jones, pastor of Highland Baptist Church, Florence, Ala., proposed that television programming should provide entertainment. He described entertainment as "a diversion from what is happening down the street," and called for shows that "restore virtue to the individual — both male and female — and which bring laughter and reveal justice."

In a question and answer period, following Brymer's testimony, the editor said he was opposed to government censorship and/or control of programming.

Brymer said he would rather take his chances with the public's judgment, than some official or agency.

## North Central Thrust Reports New Churches

INDIANAPOLIS (BP) — The seven states participating in the North Central Missions Thrust reported 78 new Southern Baptist churches in 1976, plus 50 new church-type missions or chapels.

E. Harmon Moore of Indiana, president of the 1976 phase of the missions thrust, said the goal of the 15-year emphasis is to double the number of Southern Baptist churches in seven states — Indiana, Iowa, Illinois, Ohio, Michigan, Minnesota, and Wisconsin. The new congregations formed in 1976 now bring the total in those seven states to 1,869 churches and 238 church-type missions.

Illinois and Ohio each reported 17 new churches in 1976. Indiana reported eight; Michigan, three; Minnesota, Wisconsin, five. New chapels reported were seven in Iowa, 27 in Illinois, nine in Indiana, 10 in Michigan, five in Minnesota — Wisconsin, and 20 in Ohio.

Leaders from each of the seven states will attend a Church Growth Conference in Springfield, Ill., on January 4-6 to launch the 1977 phase.

## Issue Is One In 5,000

The Feb. 3 issue of the Baptist Record celebrates an event that occurs only once every 5,000 issues: its centennial.

The Baptist Record is 100 years old this year and the special 20-page issue will include articles recounting the history of Mississippi Baptists' weekly newspaper. Also included will be such stories as a view of Mississippi Baptists in 1877, a history of the editors of the Baptist Record, the establishment of the state convention board in 1885, and an explanation of "Martinism" in 1897.

The centennial issue will be sent at no extra charge to subscribers. Extra issues will be available at \$2.25 each.



## Seminary Approves Special George W. Truett Chair

FORT WORTH (BP) — A new chair of instruction that underscores creativity, self-assurance and practical experience in the preparation for ministry, has been tentatively established at Southwestern Baptist Theological Seminary here.

The George W. Truett Chair of ministry was approved during a recent meeting of the seminary's board of trustees' executive committee. The chair, ultimately to be endowed with a minimum of \$750,000, received its initial challenge grant of \$150,000 from A. Webb Roberts, a layman from Dallas who has been instrumental in the chair's formation. His grant is contingent on the funding of the additional \$600,000.

Additional funding for the chair is expected to come from designated funds received in the seminary's Dallas division of its "Eight by Eighty" campaign, which seeks to raise \$8 million by 1980 for capital improvements and endowment needs for the Fort Worth seminary.

The major objective of the chair will be to involve students in the actual practice of ministry according to Huber Drumwright, dean of the School of Theology.

The chair is named in honor of the first pastor of the First Baptist Church, Dallas, Truett, who served the church from 1897 to 1944, was also a founding member of the Southwestern Seminary board of trustees for 38 years. During 13 of those years Truett served as chairman of the board of trustees.

It is expected that students working under the George W. Truett professor will experience ministry opportunities through special summer outreach projects and other programs developed through Baptist state conventions and associations.

## Baptists Plan MHP Ministries

With the knowledge that several Mississippi counties have from seven to ten percent of their populations living in mobile homes, Foy Rogers, director of the convention board's Cooperative Missions Department, called interested persons together for a two day session of discussing ministry development to these persons.

The 20 men gathered from around the state, made suggestions as to how to go about beginning ministries to persons in mobile home parks.

Participants were especially interested in establishing some sort of Bible studies within the parks themselves by a nearby Baptist church, rather than as an associational project.

They discussed developing a recreational or Bible school approach using either a church bus or "funwagon" as mobile headquarters.

Funwagons are mobile recreational vehicles with sports equipment, games, and perhaps a basketball goal attached with a puppet theatre stage.

We must be careful to maintain good relations with management," said Rogers to the group. "And we must be careful we don't classify all persons in mobile home parks the same."

"The chair's program will seek to help students understand people, to communicate with them, and to help them become flexible as they encounter real situations, problems and ministry opportunities," Drumwright noted.

"We believe a by-product of the new program will be students who will exhibit creativity and self-assurance in ministry," said Drumwright. The Truett professor will teach primarily in the pastoral ministry area of the School of Theology but will cross disciplines in evangelism, field education, and missions.

The establishment of the chair is the outgrowth of pilot ministry projects conducted in the summers of 1974 and 1975. The pilot programs, conceived and funded by Webb Roberts, provided for two students to conduct special ministries to the people of rural north Georgia.

## Pan African Assembly Draws Baptist Leaders

By Orville Boyd Jenkins  
NAIROBI, Kenya (BP) — "We are one with you whether you like it or not," Michael Cassidy, a white South African Protestant leader, told about 700 African delegates and several hundred observers at the Pan African Christian Leadership Assembly (PACLA) here. Cassidy, program director for PACLA, challenged participants to work to achieve a sense of the unity of all Christians and work toward practical attitudes and expressions of the oneness of the Christian faith.

"All Christian believers have already been made one in accepting Jesus Christ," he said, "whether or not they have realized what that means."

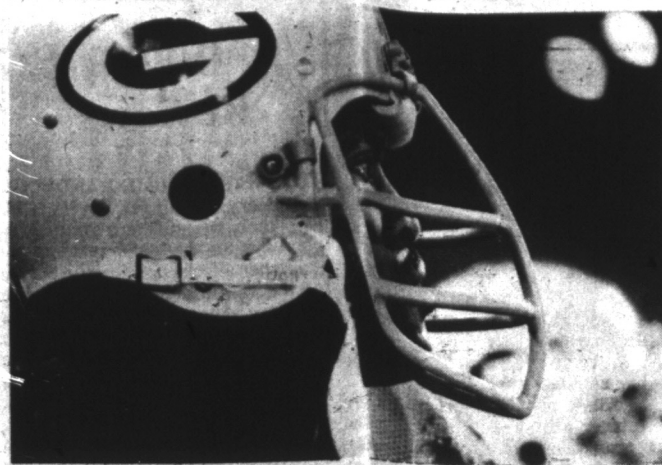
The two-week-long December meeting is the first meeting of such a varied range of African leaders from all over the African continent and Madagascar. Reports indicate representatives from every Christian denomination in Africa are taking part in the assembly. Among the delegates are both Southern Baptist missionaries and leaders of most Baptist conventions of Africa.

Cassidy called participants "the fundamental, the sacramental and the sentimental" people of all different nationalities, gathered together to enter into relationship beyond immediate differences.

"Let us break free of the prisons of our racial and national backgrounds that bind us," he said. "Let us shelve our myths and presuppositions about one another. Let us find one another in Christ."

Cassidy called on delegates to face realistically the differences in viewpoint which might divide the Christian community in Africa—political issues, theological traditions and religious background. But the Christian churches should also earnestly seek, as the first group of Christ's disciples to grow in their understanding of what the gospel means, he said.

The Pan African Christian Leadership Assembly has sought to draw from all groups, Cassidy continued, although its evangelical commitment to Jesus Christ and his word remains



## "Big Cat" Is Southern Baptist

Clarence Williams is known to Green Bay Packer football fans as "Big Cat." He is known to members of Highland Crest Baptist Church in Green Bay, Wis., as a faithful member, worker with Royal Ambassadors, and sometime usher.

Williams, for seven years a member of the Southern Baptist-affiliated church, takes part in the lay ministry to prisoners in the nearby maximum security prison. (HMB Photo by Knolan Benfield)

## Stanley To Direct FMB News Services

RICHMOND (BP) — Robert L. Stanley, former missionary, former journalism teacher, and newspaper reporter and editor, has been elected director of the Southern Baptist Foreign Mission Board's news and information services.

He will also serve as chief of the Richmond Bureau of Baptist Press, news service of the Southern Baptist Convention. Richard M. Styles, public relations consultant, has been acting bureau chief. Charlie Warren will continue in his present role as senior editor of the Foreign Mission Board's press office.

Stanley, 47, has had a temporary assignment as press representative with the public relations department of the Baptist General Convention of Texas since his resignation from missionary service in the Philippines in August, 1976 after 10 years.

In the newly-created position as director of news and information services, Stanley will be responsible for planning, organizing, coordinating, directing and evaluating the functions of the press and information offices.

In the Philippines, Stanley and his wife Nora were stationed in Manila. He worked at the Baptist Publication Center which produces Sunday School materials and other church literature. He was also journalism secretary and press representative for the Philippine Baptist Mission (organization of Southern Baptist missionaries).

Stanley had assisted with evangelistic work throughout Rizal Province and he and his wife attended a small chapel in Muntinlupa where they assisted with various church programs.

When the Stanleys were appointed by the Foreign Mission Board in 1966, he was a student at Southwestern Baptist Theological Seminary in Fort Worth and news director for the seminary.

Stanley previously taught journalism at North Texas State University, Denton, for five years and worked for the Dallas Times Herald for more than seven years as reporter and assistant city editor. He was a public information worker in the U.S. Navy for more than a year.

unshakable. But he emphasized that in spite of different views on many matters, PACLA Delegates must be "mature enough to disagree in love."

Also commenting on the need for Christian unity in Africa, Festo Kivengere, bishop of the Church of Uganda, said, "Unity of the spirit does not mean tyrannizing uniformity. . . . The unity of Jesus Christ is a liberating unity, (therefore) diversity is no longer a threat."

God has created humans in a variety of colors by design, he said, just as he put varieties of color and design in the rest of creation. The unity of the church, according to Kivengere, lies in all Christians growing into the image of Christ, who is the image of God.

The bishop, who for 30 years has been the spokesman for the East African Revival Movement, told the delegates that growth implies movement and change. The real Christian, he said, must learn to deal with the insecurity of new situations, learning to relate to different kinds of people and learning to cooperate with different kinds of Christians.

The Pan African Christian Leadership Assembly was scheduled to continue through Dec. 20. Work and prayer groups will lead to the development of proposals and strategies for the full evangelization of Africa by the end of this century.

(Jenkins is a Southern Baptist missionary stationed in Nairobi, Kenya.)

## Jayess Calls Michael Mitchell

Jayess Church, Lawrence County, has called Michael Mitchell as pastor. Mitchell, a native of Fort Payne, Ala., received the A.B. degree from Samford University in Birmingham, and the Master of Divinity degree from New Orleans Seminary. Currently he is working toward the Th.D. degree from New Orleans Seminary.

Mitchell is married to the former Sharon Thomas of Fort Payne. They have one son, Joey.

Thursday, January 6, 1977

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## MC Opens \$5 Million Capital Funds Drive

Mississippi College has officially opened its "Breakthrough" \$5 million capital funds campaign drive.

According to H. Henry Hederman, associate manager of Hederman Brothers, and J. Herman Hines, chairman of the board and chief executive officer of Deposit Guaranty Bank, campaign co-chairmen, a campaign office at 434 E. Capitol Street in Jackson will serve as the hub for campaign activity.

They said it will be staffed with necessary personnel to assist division chairmen and other workers as they call on friends and supporters of the college during the first three months of 1977. This will be the period of major concentration in the Jackson area. Emphasis will switch to other areas of the state throughout the remainder of 1977.

The effort seeks to raise \$2.5 million for support of faculty and instructional programs, \$2 million for support of the School of Law in preparing it for accreditation by the American Bar Association, and \$500,000 to finance a new residence hall for women.

## Mississippians To Participate In India Mission

Four Mississippians will leave New York with a group of twenty pastors and laymen on January 6, to participate in a three week evangelistic and teaching ministry in India. They are John Hilburn, pastor of McDowell Road Church, Jackson; Hugh Martin, pastor of Emmanuel, Greenville; Leo Moore, a layman from McDowell Road, Jackson; and Howard Taylor, pastor of Calvary, Greenville. Director of the group is Evangelist Ben Rogers, Longview, Texas.

Meetings will be conducted under the auspices of Universal Concern Foundation, an organization founded by Owen Cooper, Yazoo City, former president of the Southern Baptist Convention, to support and extend the work of Baptists in India.

The men will work in five large cities of India - Bombay, Calcutta, Gauhati, Nellore and Chandigarh. They will also attend the annual Convention of the Bengali Baptist Union and will return to the U.S. on January 28.

## 8,000 . . .

(Continued from page 1)  
tional body, even with 81 percent of 199 accredited seminaries in the United States reporting increased enrollments, he noted.

Southern Baptists this fall accounted for about 17 percent of enrollment from U. S. seminaries reporting to ATS. Total fall enrollment at the 199 reporting seminaries, the ATS spokesman said, was 43,467.

## Discussing Bold Mission Thrust



Emmanuel McCall (center), director of Cooperative Ministries with National Baptists for the Home Mission Board, discusses Bold Mission Thrust goals with Chester Vaughn left, program director, and Dick Brogan, director of Cooperative Ministries with National Baptists both for the Mississippi Baptist Convention Board.

Southern Baptists' emphasis plan for 1977, "Let the Church Reach Out," calls for boldness reminiscent of the outreach ministry of the early disci-

ples. The object of every Southern Baptist for this emphasis is to present the gospel in every county and state in America and every nation in the world through a bold mission effort.

The five approaches Southern Baptists will use are witnessing to persons, reaching homes through Bible teaching, starting new congregations, engaging in mission action, and tangible expressions of world-wide mission concern.

# 1976 Was The Year Of The Evangelical On Planet Earth

(Continued from page 1)

Reformed Church in America's "possibility thinker" Robert H. Schuller in Garden Grove, Calif., unveiled a model of his \$10 million glass cathedral a-building. A planned merger of the Methodist, Presbyterian and Congregational Churches into the United Church of Australia was approved. The GARBC relocated in Chicago suburb Schaumburg, Ill. Primitive Methodists labeled the ecumenical movement "evil" and tongues "unbiblical." The Assemblies of God opened 257 new churches the year before. Evangelicals everywhere took sides in the "Battle for the Bible" after Dr. Harold Lindsell's book by that title appeared insisting on inerrancy views of Holy Scripture. Evangelicals insisted in 1976 that they, as well as Roman Catholics, were anti-abortionists.

### Education

Prayer in public schools remained a hot issue. The American Civil Liberties Union fought hard against them, but silent or verbal prayers in schools were made legal in New Hampshire, Rhode Island, Virginia and Maine. Measures permitting prayer were advanced in Florida and Michigan and the U. S. Supreme Court rejected without comment an appeal of a decision by the Fourth Circuit Court of Appeals which upheld released-time religious instruction in Harrisonburg, Va., schools. The national mood decidedly shifted toward allowing prayer in public schools.

Private schools flourished. Vermont allowed parents to send children to an unaccredited Christian school; Colorado science teachers in Boulder were released from required teaching of Creation alongside Evolution. Enrollment in secular colleges dropped 1 per cent while rising to record numbers in Christian colleges even though costs jumped 9.3 per cent over the 1973-74 period (public school expenditures increased 12.5 per cent).

New Jersey parents, backed by Americans United for Separation of Church and State, halted federally funded Transcendental Meditation (TM) programs in public schools. Congressman John B. Conlan's bill prohibiting federal funds for the promotion of secular humanism in specified areas of education passed 223-174.

Busing, taxation, sex education, liberty in text books and violence were also big issues in education. Declared bankruptcies among college graduates with federal loans increased by 23 per cent. Some were legitimate, many were phony.

### Evangelism

"Here's Life America," a media evangelistic blitz, was launched by Campus Crusade for Christ toward a goal of saturating 225 major cities and some 5,000 smaller urban areas. Billboards proclaimed "I found it!" and telephone volunteers told callers, "You can find it too — new life in Jesus Christ!" The death of seven Crusade workers in a July flood at Loveland, Colorado, also spurred a national evangelistic outreach through newspaper ads.

Billy Graham held crusades in Seattle, San Diego and Pontiac, and said he expects to preach in Cairo in 1977. 3,500 young people from 55 countries ministered to 9,000 international Olympic athletes through Aide Olympique Chretienne in Montreal; 22,100 gathered for Leighton Ford's

"Reachout" in North Carolina; 50,000 made Christival Europe's largest Christian youth congress; and more than 10,000 young Christians converged on Lake Buena Vista, Florida, for "Jesus '76."

Jews for Jesus continued their confrontations at airports and sidewalks in major cities. Youth With a Mission sponsored "The Spirit in '76" at Philadelphia; the 48-member Lausanne Committee for World Evangelization voted to concentrate on being a "stimulus and catalyst" to promote evangelism among more than two-thirds of the world's population yet unreached.

Evangelist Hans Mulikin started crawling to the capital from Texas to call America to God; telephone ministries expanded; disciples of Jesus Christ agreed that America's Bicentennial was a choice year for making the Gospel known.

### Missions

The cloud of state interference overshadowed U.S. missionary enterprise when the Central Intelligence Agency admitted gathering information from Americans abroad, but the church rolled on relentlessly in pursuit of 2,700,000,000 people who remained ignorant of Jesus Christ.

In Africa, Uganda Bishop Festo Kivengere of African Enterprise shattered tradition when invited to preach in a mosque; Rhodesian church leaders met to discuss their role in the white-black struggle for control; Nigeria cancelled its linguistic contracts with Wycliffe Bible Translators, joining Peru and Nepal in seeking indigenous commitment instead.

Missionaries were forced out of Lebanon by civil war, were threatened by ouster from Pakistan by Muslims and received a cool reception in Laos. Relief efforts were welcomed in Guatemala, Haiti, Italy and India and Baptist churches in Sierra Leone and the Cameroons boldly announced they would welcome more white missionaries and financial aid from the West for evangelistic outreach.

England was labeled a mission field by a Third World Christian. 3,350 made public decisions in Luis Palau's 8-city Mexico crusade, plus thousands more in Argentina and Paraguay; 250,000 in Timor heard W. Stanley Mooneyham in a World Vision crusade; more positions were open for workers around the world than could be filled by recruits.

Only 20 democracies were left in the world in 1976, and the flame of freedom in many lands flickered low.

### Publishing

Postal hikes killed a few periodicals, but failed to stop the thriving evangelical publishing combine. Scripture distribution figures stood at 303.4 million; the first new translation of the New Testament into modern Russian by the Orthodox Church neared completion; and the Vatican Secretariat for Christian Unity asked the American Bible Society for a new translation of the Apocrypha.

Among books, Billy Graham's Angels: God's Secret Agents outsold other religious books (1,210,000 gone by March following an autumn release). Charles Colson's Born Again reached 400,000 in hard back sales and took the top spot in Eternity magazine's annual poll.

Crusaders for wholesome literature found a new way to combat pornog-

raphy: laughter and ridicule. However, smut sullied the best of communities and remained a lucrative business despite majority feelings against it.

### Broadcasting

Religious broadcasters this year hailed a special provision contained in the newly-approved national copyright act which President Ford signed and which will become law Jan. 1, 1978. The enactment of Section 112 (c) exempts non-profit religious programmers from paying mechanical reproduction fees for use of copyrighted music on tapes of discs. Dr. Ben Armstrong, executive secretary of the National Religious Broadcasters said the measure constitutes a great victory for NRB and religious program producers.

The National Aeronautics and Space Administration approved the use of a \$260 million satellite for the Christian broadcasting experiment called "Project Look-Up," sponsored by some 49 participating Christian organizations to beam community service programs to South America.

Evangelists gave the winds a mighty voice in 1976, covering every inch of the globe with the Good News, including 240 hours beamed to the U.S.S.R. every week.

### Deaths

1976 took from the world Dr. Rudolf Karl Bultmann, famed Lutheran theologian and biblical scholar in Marburg, West Germany. Evangelist Kathryn Kuhlman died, following open heart surgery, in Tulsa. United Methodist Bishop F. Gerland Ensley died in Ireland.

Taken also were Erma L. Shea, wife of singer George Beverly Shea; Georgia Skinner, mother of Tom; and seven staff members of Campus Crusade for Christ during a prayer retreat at the flooding of the Big Thompson River in Loveland, Colo.

Earthquakes in Turkey, Russia, New Guinea, Italy and Guatemala took multiplied thousands of lives in 1976. The Right-to-Food Resolution introduced in the Senate by Mark O. Hatfield and in the House by Donald M. Fraser was approved by Congress as basic U.S. policy in coping with starvation which cut down an average of 12,000 people every day.

In 1976 atheists set Thursday as their "sabbath." Malcolm Boyd announced, "I'm gay." Eldridge Cleaver testified, "I'm reborn." Sun Myung Moon declared, "I'm rich."

A German woman died during an exorcism; Karen Ann Quinlan refused to die when disconnected from a respirator; "Tokyo Rose" accepted a pardon; Patricia Hearst, free on bail, became an Episcopalian; and Pastor Charles Blair took the blame for the deception of associates.

What a year! 1976 spotlighted TM, CB, E.R.A., The Omen, politics and Butz: It was the year of "Christian Yellow Pages," of the metric Bible, of Actor Dean Jones singing "Amazing Grace" while his house burned down, and the year of a new song for Carol Lawrence and a host of celebrities.

The year closed with thousands of youthful missionary recruits bowing at the Lord's Table at the end of the 11th annual Inter-Varsity Missionary Conference at Urbana, Ill. It was a year when evangelicals blessed Jews . . . when Catholics broke bread with Pentecostals . . . when war ceased . . .



# The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

## Editorials

### A Starting Place

So here we are in a new year. What is a new year, anyway? It looks and feels an awful lot like the old one. After all, just a few days ago was that other year.

But, somehow we have managed to get into a new calendar bracket, and things are supposed to be different. There has never been an official explanation why they should be different, for they might have been all right all along. But the new year is for turning over new leaves and making resolutions to do better.

More than likely, after all, these are things we all need to do. No matter with what resolve we begin each new year, things always seem to slip somewhat before it's over, and we never wind up as well off as we had anticipated we would at the beginning. So, we turn over a new leaf and resolve to do better, and we start the whole process over again.

An exercise in futility? No. It's good

to have a place to grab hold and start again. Even if things do slip a little during year, if we can begin each year a little better than we began the one before, we have made progress.

The New Year is only an imaginary dividing point, but it furnishes our annual starting place. So let's make the most of it.

Not everyone experiences the same failures in seeking to obtain goals, but it is likely that our witnessing efforts did not measure up all year long to what we would have wanted them to be. This could be our most meaningful resolution.

A number of us indicated some time last year what we plan to do in the way of helping to finance the Lord's work this year. We need to be sure we don't finish out the year short in this category. Churches plan their efforts on the basis of anticipated income as indicated by these commitments. A failure to make a commitment last year, how-

ever, doesn't excuse a lack of giving this year. The Lord expects this of us, and He has been pretty positive in establishing that fact.

Then there is the continuing church program that must be supported. Certainly going to church is not to be equated altogether with spirituality; but, again, church programs are built on commitments. Once we've started in some capacity we don't dare let up. There is never any way of knowing how much the spiritual condition of someone else depends on what we are doing as a part of the church program. It may seem as if we are just sort of holding up one little corner of something; but it takes everyone doing whatever it is he is supposed to do to get the total job done.

Besides, being there at the right time and on time is more than likely to do something for our spirituality also.

If we all make progress in these three categories this year, it's going to be a very good year. The time to get started is now.

### Hold Your Fire

Washington officials are at a loss to explain who it is that keeps initiating the fights against the efforts of Madelyn Murray O'Hare. Mrs. O'Hare lost her last battle in 1971 in the United States Supreme Court, and she hasn't been known to be active since.

She doesn't have to be. About every six months a flurry of activity brings her cause to the forefront again. Dr. Stan Hasty of the Baptist Joint Committee on Public Affairs told the Baptist Record that there is no explanation as to why this continues. There is suspicion of a profit motive, he said, on the part of some element; but there is no way of knowing who.

Meanwhile the Federal Communications Commission, the agency charged with watching over the broadcast industry, has received 4.5 million pieces of mail in opposition to her efforts, of which there has been none.

Tim Nicholas of the Baptist Record staff pointed out that the stamps alone

for this mail would cost \$585,000. If the envelopes were three cents each, that would add another \$135,000 for a total of \$720,000.

The Federal Communications Commission has had to add a couple of part time workers just to dispose of the mail that it gets relative to imaginary petitions supposedly initiated by Mrs. O'Hare. The commission doesn't try to answer all that mail. They just throw it away, but it is an effort just to separate that concerning the imaginary petitions from the remainder of the mail.

The figure of 27,000 signatures keeps popping up, and that refers to the signatures Mrs. O'Hare did have on a petition about 1961 in an effort to keep astronauts from reading scripture in space. She took this fight to the Supreme Court and lost.

A new element has become mixed into the picture. The letters are urging the FCC not to bow to the 27,000 signatures on the petition and eliminate re-

ligious broadcasting from the airways. The FCC has no intention of doing this. Earlier last year there was a petition before the FCC that it not license any new FM stations to strictly religious broadcasters. The FCC replied that the purpose for obtaining the license is not to be considered as long as the purpose is worthwhile.

Eternal vigilance is the price of liberty, and being alert constantly for problems is not a bad idea. Baptists have agencies such as the Baptist Joint Committee on Public Affairs and the Christian Life Commission on a national level and the Christian Action Commission on a state level to spread the word about problems when the times comes. The Baptist Record, of course, will be highly interested in being a part of the effort to get the word around.

Let's keep a sharp lookout, but let's not shoot until there's something to shoot at.

### Personally. . . .

From time to time things happen that are so fine that it seems they must be shared. Such was the Christmas Sparkles at the Village, which is the annual Christmas performance by the children of the Baptist Children's Village in Jackson.

Though this past Christmas was my third in Mississippi, this was my first year to attend a performance of Spark-

les. It was a captivating experience. It was well thought out, well developed, well directed, and the children performed very well indeed. Tribute is due to everyone at the Village who had a hand in it and particularly to Jan Nix, who directed it.

The first portion was one of more traditional Christmas emphasis. Following intermission the imagination of the director and the abilities of the

children were really put on display, and the results were fine.

The house was packed. In fact, it would have been a mistake to have left a seat during intermission. It was a standing room only crowd.

These kinds of things do indeed bolster one's faith in the competency of the child-care program of Mississippi Baptists. Paul Nunnery is the director.

## January—A Super Month!

By Harold T. Kitchens  
Executive Secretary,  
Mississippi Baptist Foundation

The month of January is always a special month in each year. As the beginning month of the year, it offers new hope, new opportunity and the potential for new forgiveness. It is the traditional season for wishing happiness to one's friends. It brings special delight to football widows as they look forward to the return of their husbands after the Super Bowl and the All Star games have signaled the end of a long season.

For Baptists, January is special in other ways. There is the annual January Bible Study. There is also the annual emphasis given to making this month a super special month by writing your will. This legal document can

assist the individual in conforming to the Will of God for his life while time waits for eternity. To include the Lord's work in one's will insures that a very vital part of the individual continues for good and for God until Judgment Day. This is one reason the Lord waits until then to measure our rewards.

Now, while the matter is before you, act promptly to create a will that will be pleasing both to you and your Lord. Your Foundation has legal services on a retainer basis and is prepared to produce the will for those who designate a part of their estate to some area of the Lord's work as promoted by or

participated in by Mississippi Baptists.

As a result of previous wills which have been probated and many trusts established, your Foundation earned income from investments the last fiscal year in the amount of \$304,752.00. The yield on investments was 7.17 per cent; capital gains realized and added to principal were \$94,780.30; and \$451,279 were added to principal during the year. The total funds administered by your Foundation as of June 30, 1976, were \$4,558,099.

Let your Mississippi Baptist Foundation assist you in assuring that the Lord's WILL is in your WILL.

### Advertisers Turn Away From Television Violence

There is evidence indicating violence on TV will get closer scrutiny by advertisers. At the annual convention of the American Advertising Convention last June, the president of J. Walter Thompson said pilot studies by his agency indicate programs have a negative effect on sales of products advertised in these sections. In late July the National Citizens Committee for Broadcasting identified those sponsors who supported TV's least violent programs and those who supported the most violence during a preceding six week period. They also identified the ten least violent and ten most violent programs and ranked the networks: CBS, least, ABC, next, NBC, most. According to NCCB's Nicholas Johnson (former FCC Commissioner) MacDonald's has cut back on its sponsorship of violent programs after it was so identified. NCCB hopes that its ratings of violent programs and sponsors will cause others to behave similarly. A week later, Best Foods, a \$24 million per year TV ad-

vertiser, did indeed issue guidelines forbidding the purchase of commercial time in or adjacent to programs that contain 'pervasive portrayal of violence' (Broadcasting, August 9). According to BI Associates, Washington, D. C., who have done the research for NCCB, the product and advertiser most associated with violent television programming during the six weeks under study was Tegrin Shampoo. Others in the top ten, in order of violence, are: Burger King, Clorox, Colgate Palmolive Products, Gillette Hair Products, Breck, Ford, Johnson & Johnson, American Motors and Lysol. The ten advertisers whose commercials were associated with the least televised violence during the period under study were: Aramid Tires, IBM, Lipton Products, No Nonsense Hosiery, Oscar Mayer, Procter & Gamble Foods, Raid, Frito Lay Products, Chrysler Corporation and Holiday Inn. (Broadcasting Magazine, September, 1976)

## Book Reviews

**THE HAPPY HOME HANDBOOK** by Jo Berry (Fleming H. Revell, \$4.95, paperback, 146 pp.) Here are innovative ways for the homemaker to organize her efforts, and specific advice for the single homemaker and the employed woman. Jo Berry, who has combined a career as an educator with roles of wife, mother, and creative homemaker, tells how to "rid yourself forever of housecleaning hang-ups, train your kids to help—and enjoy it, get your husband to support you in your daily tasks, find time for your own interests, and place Christ at the center of your homemaking."

**PRECIOUS PROMISES** compiled by Joseph S. Johnson (Broadman, 96 pp., \$3.25).

Joe Johnson, a former Mississippi and an editor at Broadman Press, has collected into one inspiring and attractively bound little volume some of the great and precious promises of God. As he says in the introduction, these are only a handful of the countless promises. But these are some of the greatest. There are quotations from the King James Bible, arranged under subject headings and accompanied by choice quotations from different individuals, concerning God's precious promises. Two Mississippians quoted include Joe T. Odle and Rosalee Mills Appleby. Illustrations in black and white were done by Bob Redden and Gene Elliott.

**The CALL OF THE HARVEST** by Charles L. McKay (Convention Press, 1976 Edition, 126 pp., Church Study Course, \$2.95). The message of this book is addressed specifically to pastors and church staff members, but all concerned church leaders will find inspiration and help for the church's primal task of reaching and winning lost persons to Christ. First published in 1956, it has been updated to continue its ministry in this decade. One section relates to ACTION: A Reach Out Enrollment Plan for Sunday School. The author, a native Mississippian, is now professor of evangelism, California Baptist College, Riverside, California.

**SOME PEOPLE** by Mary Callery Carlson illustrated by Jack Proctor (Tyndale House).

A children's book for parents, this book provides a practical way for parents to communicate biblical principles to their children. Delightful cartoons, illustrating real experiences from the child's world, provide an opportunity for the parents to discuss the meaning of words like "obedience" and "truthful."

**LOVE SONG IN HARVEST** by Geoffrey T. Bull (Christian Literature Crusade, paper, 181 pp., \$2.95).

A former missionary to Tibet, once held captive by Chinese Communists, is the writer of this interpretation of the book of Ruth. From his wide experience of human contact, suffering, and travel, he brings a fresh rehearsal of the well-known story.

**THE JOY OF DISCOVERY** by Elaine H. Brister (Broadman, 153 pp., \$3.95). Elaine Brister has lived most of her life in Louisiana, but she tells in this book how she discovered through her friendship with nine women missionaries that people around the world are responding to the good news of Christ. She tells enough of the lives of these nine women to show how their wisdom, compassion, and wit have helped them maintain a creative balance in their roles as homemakers and missionaries.

**THE NEW SEASONING** by Graham Kerr (Fleming H. Revell, \$7.95, 237 pp.). The author of *The Galloping Gourmet* expresses his vast knowledge of nutrition and delight in fine food preparation, in the glow of his new-found Christian faith. Believing that meal-times should be times of loving communication and harmony, he offers a plan for family cooperation. He tells how to create a workable food budget and gives sensible diet information, together with recipes and pointers on techniques of good marketing and efficient cooking methods.

**TELL IT ON THE MOUNTAIN** by William R. Lasky with James F. Scheer (Doubleday, \$7.95, 271 pp.). William Lasky's father was co-founder of Paramount Pictures. Lasky himself worked in many famous films in capacities ranging from animal trainer to assistant director. At the time his wealthy family owned five Rolls-Royces and a private railroad car. Yet, years later, Lasky came to such a time of black despair that he wanted nothing but death. Then he remembered his childhood goodness and her stories of Jesus, and he knelt and cried, "Jesus, help me!" This book is the story of how Jesus helped him.

**THE ARK ON ARARAT** by Tim La Haye and John Morris; Thomas Nelson, Inc., Nashville and New York and Creative-Life Publishers; 275 pages; \$6.95.

The authors give accounts of the sightings of what they believe to be Noah's ark. They seek to tell everything that is known and substantiated about the present existence of the ark on Mount Ararat in Turkey. They predict that some day climatic conditions will be right; there will be a long, hot, dry spell; and the ark, now partially encased in ice, will be found.

## At The Beginning Of The New Year

**GOD** being my witness and helper —  
**Resolved:** to regularly attend the church worship services.

**GOD** being my witness and helper —  
**Resolved:** to give more of my time in prayer and communion with Him.

**GOD** being my witness and helper —  
**Resolved:** to support my church with my tithes and offerings.

**GOD** being my witness and helper —  
**Resolved:** to let God speak to me daily through His Holy Scriptures.

## Faces And Places

By Anne Washburn McWilliams

Many of you in Mississippi know David Gomes. He has preached in Canton and Clinton and Crystal Springs and Yazoo City, and I am sure in many other places in the state. David is pastor of the Church of Hope in Rio de Janeiro and director of the Bible School of the Air in Brazil.

Dorine Hawkins, missionary, has described the family devotional times at David's house, when the six children were small: "The happiest time was their family altar time. Sophia Nichols and I often met with them. Each child held a Bible whether he could read or not and the children decided what would be read and what would be sung and for what purpose they would pray. The babies were given preference in what they wanted. Often the worship was a repetition of VBS activities and the whole family sang the VBS choruses and then we prayed for the subjects they felt were important. It was a meaningful experience for each person, from the babies to the visitors, and we saw their faith grow like their father's until this day each one is a dedicated and faithful Christian. It paid off to march around the room in VBS style."

The children are grown up now. Ana Maria is married to Reginaldo, who has a doctorate in chemistry, and who is a good deacon. Priscilla is married to Israel, a pastor. Sophia Regina is a student at Gardner Webb College in North Carolina. Marcos is studying engineering in Rio, and Esther Ruth and Elizabeth, teen-agers, are still at home with their parents.

During the fifteen years David was executive secretary of the Home Mission Board of Brazil, he traveled all over the country. Also, on business for the Baptist World Alliance, he has

traveled all over the world. His wife, Haydee, told me, "He is a man of prayer. At home nothing of importance is done without Bible reading and prayer. When he leaves home, when he comes back, the last and first thing he does is to praise God, and ask His leadership. Facing illness or problems, God is sought all the time. No wonder marvelous answers we have had!"

"When the children were little, the few moments David spent at home were full of joy, devotional moments, sightseings, visitings, entertaining friends."

"His constant reading makes him up to date with all the world. His testimonies as a faithful Christian helped to bring all the children to Christ when they were very young. His zeal for the children's constant growth was a reality. He opened the world to them. Away from home, he never failed to send letters and cards. The things he brought home had a meaning and a message, and this way we have learned to love and to know people from other lands."

"One day Sophia Regina had to choose a country to give a lesson to her class at normal school. Choosing Australia, she had abundant material to make the lesson the most enjoyable one."

"He makes his family loved when he goes away. No matter where he is, the way he talks about us make people feel we are marvelous. Sometimes I feel embarrassed, because he makes of me somebody I think I'm not!"

In the New Year, it seems to me, many of us would profit from following the family worship pattern set by this family in Brazil.

## On The Moral Scene

**CRIME'S THREE A'S**—Addiction, alcoholism and antisocial behavior might well be termed the three 'A's' of crime, according to the results of a study of convicted felons. "What we found was that the major psychiatric illnesses, such as schizophrenia and manic-depressive illness, are not a major factor in criminal behavior," said Dr. Samuel B. Guze, chief psychiatrist at Barnes Hospital (St. Louis). "The conditions most characteristic of criminality are antisocial behavior, alcoholism and drug dependence." (The Nashville Tennessean, October 17, 1976)

**GLOBAL FOOD AID**—"Global food aid for 1976 was 9.2 million tons. Though considerably higher than the 5.4 million tons in 1973-74, it is short of the 10 million ton minimum annual target set by the World Food Conference. Total U.S. food aid for this year, including concessional sales, 75% of which is now aimed at neediest countries, is expected to be 6 million tons. This is about one-third below the average in the 1960's. And U.S. food aid grants for 1976 fell short of the congressional mandate of 1.3 million tons." ("Bread for the World," November 1976)

**WHITES AND REVERSE DISCRIMINATION**—"In a unanimous decision the U.S. Supreme Court has ruled that whites as well as members of minority groups are protected against racial discrimination under the Civil Rights Acts of 1964 and 1966. The ruling comes at a time when there are increasing complaints of 'reverse discrimination' against whites in employment practices, college admissions and other areas."

(The Christian Century, September 14, 1976)  
**\$1 MILLION VOTED FOR CANCER SOCIETY CIGARETTE WARFARE**—"The American Cancer Society has voted to spend \$1 million in the first year of a new, five-year campaign against cigarette smoking. In addition to the \$1 million the ACS has begun to mobilize nearly all its two million

volunteers in the effort. A prime goal is to prevent young persons from smoking, the society said. And the ACS wants to persuade 4.5 million teenagers, half of the teenage smokers, to give up the habit."

(The Tennessean, October 21, 1976)

**CITY CRIME**—"There is a pervasive unease in our city and its neighborhoods that one could label 'fear of and in the streets.' . . . The more we read, hear and repeat the tales of terror and violence, the more we are intimidated by a pervasive paranoia that begins to paralyze our movements and threaten our freedom."

"We have come to terms with those dangers that are real and begin pressing for programs and policies that will deal with their real causes. But we also must grapple with the imagined dangers that race uncontrolled through our minds and bodies, terrorizing us with their violent fantasies. . . people have been burned alive in their apartments because they were so secure against invaders that they could not escape a burning building. . . people have suffocated in their own security. . . There is a plague in our city and in our lives—and it is of epidemic proportions. It brings on the violence, the bombings of buildings, the shooting of police, the Rosedales, the revivals of busing as a national issue, and all the stereotyped and denigrating images we make of those we fear. . . On our national birthday hundreds of thousands of New Yorkers filled the streets of Manhattan almost without incident. For a brief period fear and anxiety seemed to disappear as this incredible mixture of people ate and sang and danced together, delighting in our ethnic difference. (Only the Indians were missing and with good reason.) Was this celebratory act of human camaraderie in the streets a capsule exercise in nostalgia, or was it a harbinger of hope for what the city might be like if commonality and mutual respect were to dominate our lives! (Christianity and Crisis, Aug. 16, 1976, pp. 178-180)

### The Baptist Record

515 Mississippi Street  
Jackson, Miss 39201

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Official Journal of The  
MISSISSIPPI BAPTIST  
CONVENTION BOARD  
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The Baptist Building  
Box 530, Jackson, Miss. 39205

Baptist Record Advisory Committee: Clarence Williams, Clinton; Gary Holcomb, Pascagoula; J. B. Fowler, McComb; Vance Dyess, Pearl; James Carr, Jackson; Parvett Clark, Aberdeen.  
Subscription \$3.00 a year payable in advance.  
Published weekly except week of July 4 and Christmas.  
Second Class Postage paid at Jackson, Mississippi.  
The Baptist Record is a member of the Southern Baptist Press Association and the Evangelical Press Association.



# The Bread Of Freedom Is A Very Hard Bread Indeed

By Catherine Allen  
Grandma used to have a saying. "He's eating his light bread now." She meant that a person's tough cornmeal pones of poverty were gone. Airy white store-bought slices of refined wheat bread were on the table. Days of ease and affluence had dawned.

Grandma's saying draws a spicy comparison between the tough brown breads of Africa and the soft white breads of America. Light bread days are yet to come in most of Africa. A sampling of bread explains the headlines about Africa today, and it indicates the thousands of adjustments Southern Baptist missionaries make to live and work in a Foreign country.

A ministerial visit to a remote Ethiopian home brings forth gracious refreshments of bread and milk. The bread is a thick rubbery sheet of dark brown barley. Grain has been pounded on rock, shifted in dust, and baked in ashes. The grit breaks the chewy texture — and teeth.

Did Jesus ever eat bread like this? The recipe has probably not changed in 2,000 years. But Southern Baptist missionaries are teaching the host how to grow good grains and to raise profitable herds. A missionary homemaker visits to chat about nutrition and recipes while answering the question, "Who is Jesus?" And a gun and a sewing machine stand in the mud house. Outside a United Nations vehicle rumbles across the rocks. The winds of change will winnow future batches of grain.

With careful shopping missionaries in cities can buy higher grade flour. In an economy where cornflakes cost \$7.00 a box, processed foods are beyond missionary pocketbooks, if they are available at all. So homemakers track down the best buys in flour heavily cut with cornmeal. When a favorite American bread is successfully made with the flour, the recipe quickly spreads. Much time is spent in "scratch" baking.

Missionaries in a Tanzania city thank God at mealtime for the luxury of bakery sliced bread. The bread is course but even, and it fits a toaster.

While many missionaries are kneading a week's supply of loaves, some will be freed to teach weekday Bible classes and counsel with new converts.

At the home for missionary school children in Zambia, excitement is high. The aroma of yeast bread fills the air as children romp home from the international school. The first shipment of flour in weeks is in stores for purchase.

Sandwiches for lunch! The homemade brown rolls are amazingly soft and delicious. With tinned Chinese luncheon meat and homemade mayonnaise, they make a feast.

The waiter at the swank Nairobi Hilton offers an array of breads. Hungry Americans pounce on white rolls. Butter is served in cute African wood carvings. The African decor could be faraway USA, not in the heart of real Africa. The rolls taste delicious. Maybe a little dry, but almost homelike.

In Rhodesia a missionary whose name is on the birthday calendar of prayer is greeted with a birthday cake. It is gleefully sung over, blown on, cut, and munched. Again, the brown flour has produced a cake that would flunk a TV commercial test. A missionary says that it is against the law to mill white flour. "It's a waste of resources, and anyway brown bread is better for you. Pretty smart economy, eh?"

A highly respected African schoolmaster invites American visitors home for lunch. While sipping hot Coke he speaks of his appreciation for Southern Baptist missionaries. His wife offers a tasty meal of chicken and a delicacy — hot fluffy white rice. No, this family would not dishonor its guests by serving the traditional cornmeal "sadza."

Baptist clinics and hospitals are crowded with children who are obviously malnourished. Missionary doctors and nurses coax mothers to prepare nutritious meals, but resources are limited. Here the problem is not white bread versus brown bread, but no bread at all.

An RN cooks cornmeal porridge with egg for the women's group at church. "Try it. The egg will help you

nurse your babies better." But the women smile and refuse. Because of an old taboo on eggs for women, their bread will continue to be plain meal and water.

Near the Baptist seminary in Tanzania rain has not fallen for three years. As the dust thickens and cattle die, missionaries tap Southern Baptist funds for relief and world hunger to build a water system for the community. In a brown field where the scant grain harvest was loaded, dozens of women comb the sands for dropped grain.

In Africa the staff of life is not available for all people. Custom, nature, politics, and lack of resources depress the standard of living. Those who have no bread or poor bread are becoming determined either to make it or take it.

Missionaries work in practical ways to help bread become available. New appointees with skills in preaching, medicine, agriculture, engineering, and communications help Africans raise their standard of living. Funds from the Cooperative Program, Lottie Moon Christmas Offering, and special offerings for world hunger enable missionaries to make tangible response to need.

In Africa the bread of life is not available for all people. Custom, nature, politics, and lack of resources hinder the missionaries who would break the bread of life to people who are starved for it.

Centuries ago God ordered the children of Israel to remember their flight from slavery every year with a meal of tough unleavened bread. A modern Jewish scholar urges people to remember that "the bread of freedom is a very hard bread."

Americans sit down to holiday feasts of calorie-laden, nutritionless light bread, their freedom carelessly taken for granted.

Africans are still chewing the hard bread of struggle. Southern Baptist missionaries share their portion.

## Collector Mounts Baptist Stamps

By John Wilkes  
RUESCHLIKON (EBPS) — When "Together," the newsmagazine of the Baptist World Alliance Woman's Department, recently announced that the Bahamas had issued a stamp honoring Baptist evangelist Mrs. Rowena Rand, it was a signal to a collector here to begin a search for it.

While on a trip to Hamburg some months later, Professor Claus Meister located the stamp of "Rowena Rand — Mother, Farmer, Evangelist" and on his return announced to faculty colleagues here, "I've got the Evangelist!"

For more than a year now, Meister, a confirmed collector since the age of six, has concentrated on a relatively recent exercise among philatelists — frowned upon by some purists while espoused as a necessity in face of the sheer bulk of general material by others — a specialization.

His present theme is "Baptist" stamps — perhaps a natural idea for Meister, a professor of New Testament at the Baptist Theological Seminary here, President of the Swiss Baptist Union, a past President of the European Baptist Federation and the son of a Baptist pioneer, the late Jakob Meister.

At present, his Baptist collection is sorted generally between personalities, institutions and congresses.

Although having mounted only one Baptist building, that of Serampore College, Meister has about 65 different stamps from 30 countries portraying the late civil rights leader and Nobel Prize laureate, Martin Luther King.

This includes all that have been issued, he believes, with the exception of two by Ecuador and five by Yemen.

His collection from Baptist Congresses now includes cancellations from every international Congress held since the Baptist World Congress of 1934 in Berlin.

He emphasizes that a special Congress stamp was issued only once — by

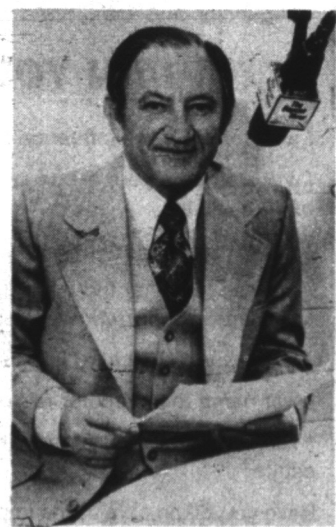
Baptist World Congress in Rio de Janeiro of 1960. A "vignette" was produced to commemorate the world Congress of 1947 in Copenhagen.

Meister points out that he knows of several other persons who have assembled general Christian thematic collections, although he has not heard of anyone else taking a particularly Baptist motif. "Catalogues do not necessarily mention Baptists in describing issues made, which makes very difficult the task of assembling the issues from different countries," he suggests.

The Baptist motif is not the only theme the Professor follows. In addition

to a general Swiss collection, "as every collector, I suppose, compiles from his own country," he has a special section on Swiss Air Mail issues, and "because of my wife's musical interests," he says, a collection numbering nearly 1,000 different issues on the world's composers of music.

## Jaroy Weber To Preach On "Baptist Hour"



FORT WORTH, Texas — Dr. Jaroy Weber, pastor of First Baptist Church, Lubbock, Texas, is assuming preaching duties on "The Baptist Hour" in January.

"The Baptist Hour" radio program is produced and syndicated by the Southern Baptist Radio and Television Commission.

"We're pleased to have a man of Dr. Weber's stature in the denomination as our next 'Baptist Hour' speaker," said Dr. Paul M. Stevens, president, Radio and Television Commission. Weber is immediate past president of the Southern Baptist Convention. He pastored churches in North Orange and West Monroe, La.; Beaumont, Texas, and was at Dauphin Way in Mobile, Ala., before moving to First Church, Lubbock, in 1974.

He was asked by the Radio and Television Commission's board of trustees to preach the "Baptist Hour" sermons through the month of May. A summer "Baptist Hour" speaker will preach through June, July, and August.

## Packet Offers Aids For Youth Week Emphasis

NASHVILLE — Many churches across the Southern Baptist Convention are already making preparations for this year's Youth Week emphasis, scheduled for March 13-20.

A special packet, Youth Week Pak '77, has been prepared by the church training department of the Southern Baptist Sunday School Board to assist churches in planning and promoting the emphasis.

Materials in the packet are designed to support the week's theme of Youth Exploring Discipleship, according to Larry Yarborough, consultant in the church training department's youth section.

A guidebook is included with suggestions for schedules, activities and creative worship services. The packet also contains promotional posters, a large banner displaying the theme, a song sheet with the theme song, "Young Disciples," and a recording of the song.

## Shivers Church Calls Pastor

Phillip Douglas has accepted the pastorate of Shivers Church in Simpson County. He was formerly pastor of Westside, Macon, and Rocky Springs in Yazoo County.

Douglas attended Clarke College and graduated in May of 1976 from Mississippi College. He and his wife and two children, Glen and Robin, have moved onto the church field.



Phillip Douglas

## Enon Pastor To Be Ordained

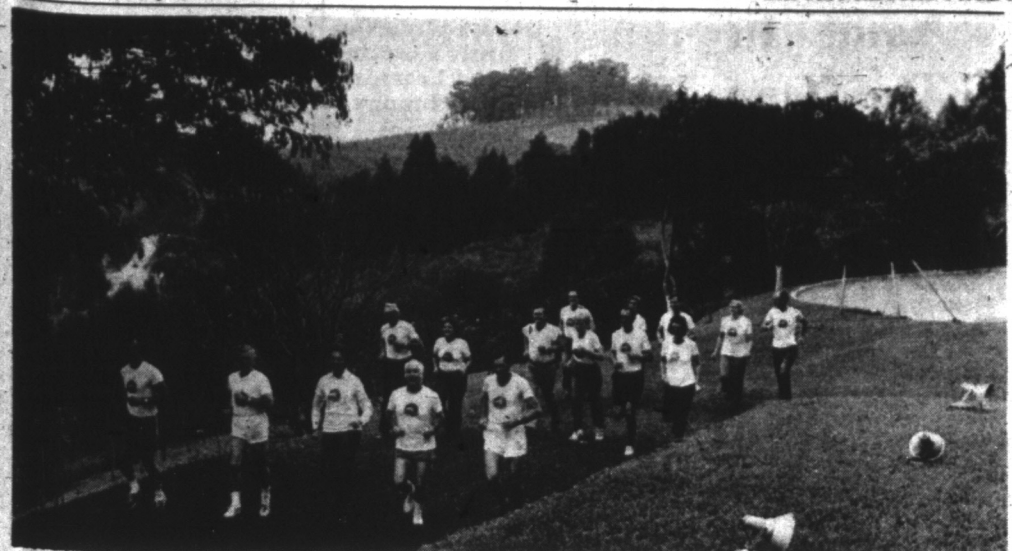
Enon Church, Clay County, has called Donald Pounders as full-time pastor. Pounders, a student at Mississippi State University, will be ordained by his home church at Iuka, January 23, at 2:30 p.m.

Program personalities at the ordination service will be Charles Dampier, Iuka pastor; Stanley Magill, and Joe Cobb.



Thursday, January 6, 1977

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## Running To Add Life To Their Years

Forty-nine Southern Baptist missionaries to Brazil and Brazilian Baptists have started a running club to "add more years to their lives." Using Dr. Kenneth Cooper's book "Aerobics," the group became interested in jogging for physical fitness in small numbers. When the club was organized in February of this year there were only seven members. There are now 49 actively involved in the club with the membership growing everyday, according to William H. Ichter, Southern Baptist missionary. Pictured here are 16 of the members. (BP) photo by James P. Kirk

## When The Pastor Resigns

By Clifton Perkins  
Director, Department of  
Church - Minister Relations

At this particular moment between 175 and 190 churches in the Mississippi Baptist Convention are seeking pastors. On any given date approximately 10% of our churches need help in this most vital and delicate area.

A change of leadership is a crisis time in the life of a church. I am told that the Chinese call a crisis "a dangerous opportunity." I like that insight into critical situations. Certainly there are dangers in a crisis, but there are also opportunities for growth and learning. The crisis of changing pastors is such "a dangerous opportunity" for all sorts of forces may be at work when a pastor resigns.

Let's take a look at the steps a church should take in facing this "dangerous opportunity."

In the 7th and 8th verses of the 31st chapter of Deuteronomy there is a beautiful account of the farewell address of Moses as he came to the end of his ministry to the children of Israel. Moses had been with Israel from the time they left Egypt. The rising generation had known no other leader. Some of them probably felt they could not go on without him as their head, but Moses reminded them that it was the Lord who was their real leader.

As it was with the children of Israel, a change of leadership in the life of a church is a time to reaffirm the leadership of the Lord God. This means that the first order of business when a church becomes pastorless is prayer. It is a time for each member to decide that God's will must come first.

There is an old story about two woodcutters going into a store to buy a new saw. The salesman showed them a power saw and told them that with it they could cut four times as much wood. But he didn't demonstrate how to use the saw. About a week later the woodcutters came back, complaining that with the new saw they had not cut as much wood as they had been cutting. They said the new saw had nearly worked them to death. The salesman took it and said, "Let's see what is the matter with it." He started the motor. The woodmen cried in astonishment, "What is that noise?"

You see the woodmen had not found the power that made wood cutting easy. The church that fails to turn to earnest prayer, when the pastor resigns, will have a similar experience. They will miss the power and direction of God and the period of seeking a pastor will be a frustrating one.

In the spirit of prayer and dependence upon the Holy Spirit, the church should turn to the election of a very important committee. Many call this group a "pastor search committee." It is the most important committee in the life of a church because it deals with the most delicate and determinative thing ever to come before a church — the selection of a pastor.

At this point several questions arise. How many should serve on the pastor search committee and how should they be selected?

As to the number, the committee should be large enough to be representative of the church and small enough to be efficient. Many churches find that five make a good committee. Some might want more or less, depending on the needs of the church. Regardless of the number, the committee must have the confidence of the church.

A wide variety of methods are used by Southern Baptist churches in selecting their pastor search committee. A brief look at some of these methods might be helpful.

It is generally considered unwise for

No amount of riches can atone for poverty of character.

Usually it is on the details that we pick up the tacks.

Right living is better than high living, and cheaper.

the departing pastor to participate in the selection of the committee. And it is also not the best practice to nominate committee members from the floor.

Some churches request that the deacons assume the responsibilities of nominating a representative committee to be voted on by the church. Others ask their regularly elected nominating committee to bring recommendations to the church in conference.

A more democratic method, which is widely used, leaves the decision completely up to the congregation. A memorographed list of the entire membership is distributed at a called meeting of the church. The members check the required number of names. Those receiving the largest number of votes are elected. The one receiving the largest number of the votes could be chairman, or the church may determine that the committee select its own chairman.

Whatever method a church chooses, it should be careful to preserve the democratic process. Along with the election of the committee, it should be made clear that the church will assume all costs incurred by the committee in its work.

Another important step the church should take at this time is that of secur-

ing an interim pastor who will fill the pulpit and perform other duties specified by the church. Some churches elect a different committee to recommend an interim pastor. We doubt the wisdom of this. Serious problems may be avoided if the pastor search committee is also charged with the responsibility of recommending an interim pastor.

It is wise to call a minister as interim pastor who is not available to serve as pastor of the church. Many of our retired preachers can render valuable service in this capacity. In many areas there are college or seminary professors and denominational workers who can serve effectively as an interim pastor.

When a committee recommends an interim pastor, it should state the salary that will be paid. Of course it should not be as much as a regular pastor receives, but it should be more than would be paid for supply preaching. A good interim pastor will be worth all the church pays him.

With an interim pastor selected, the committee is ready to proceed with the main business — the search for a pastor.

(This is one in a series of articles on the subject, "Seeking And Calling A Pastor." Next — "Beginning The Search")

## Just The Beginning

By W. Levon Moore

"Preacher, our church voted unanimously yesterday to adopt the church budget!" C. C. Ard, the pastor, was excited as he reported on the events which took place at Carson Ridge Church in Attala County on the previous day. Several factors contributed to his excitement.

In the first place, this was the first time in the 110-year history of the church that the church had ever adopted a budget. At the invitation of the church and its pastor, I met with the budget committee several weeks ago and helped them construct the proposed budget. As they supplied the information and financial goals, I simply helped them to put the proposal together.

Brother Ard was excited also because the new budget calls for almost twice the amount given by the church during the previous year. He and the committee had great confidence in the church's ability to meet this challenge because of the fact that since he became pastor about three months ago, the weekly offerings have averaged more than the new weekly budget requires.

Added excitement came over the

fact that 10% of the budget would go to missions through the Cooperative Program, and 5% would go for associational missions. "I'm missionary Baptist from the top of my head to the soles of my feet," the pastor had declared earlier. His first recommendation to the budget committee was that at least 15% of the new budget go for missions. The missions portion of the budget calls for more than \$2,200. During the past associational year, the total mission giving of the church amounted to \$760.

This unanimous vote of the church was even more significant because this was one of the few times the church has been unanimous about anything for some time. The vote on the budget is indicative of the new spirit of unity, fellowship and optimism now prevailing at Carson Ridge.

As the enthusiastic pastor left by office that Monday morning, I complimented him and the church on this splendid achievement. With a confident sparkle in his eye, he said, "Preacher, this is just the beginning."

As I reflected upon the way the Lord has worked in that church recently, I mused to myself, "You know, I think he's right!"



## Five Licensed To Ministry

Wednesday evening, December 15, Morrison Heights Church, Clinton, voted to license five of its young men who have responded to the call of the gospel ministry. Left to right are: Bill Durr, Chairman of the Deacon Council; Herb Foreman, a student at Mississippi College from Jackson; Ronald Lane of Clinton, a student at Mississippi College who plans to enter the Air Force Chaplaincy; John Hollifield, a student at Mississippi College whose parents are missionaries to Italy; Steve Jordan, a senior at Clinton High School; and Charles Gentry, pastor. Not pictured is Jerry Gentry, student at Mississippi College, son of the pastor.



## Names In The News

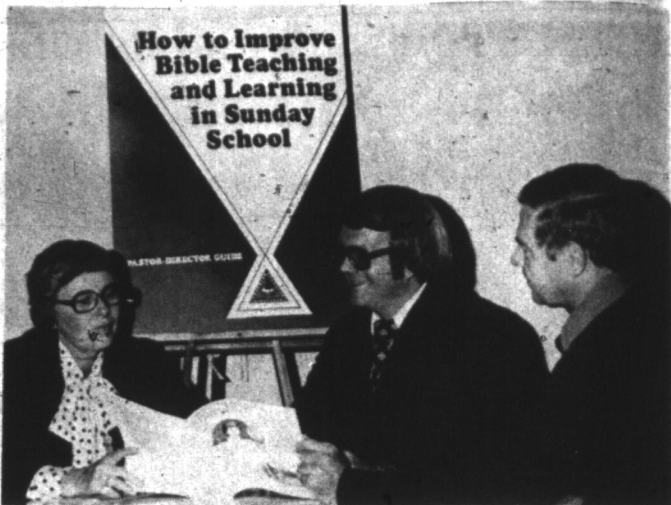
Sheryl Churchill, a Fort Worth, Texas, native has accepted the position as Baptist Young Women consultant for Woman's Missionary Union (WMU) SBC. Miss Churchill, Acteens director for Texas WMU since 1970, graduated from Mary Hardin-Baylor College and Southwestern Baptist Theological Seminary.

At New Hope Church, Foxworth, special recognition has been given to Debra Stringer for 14 years of perfect attendance at Sunday School, to Betty Stringer for 20 years, and to B. B. Stringer for 21 years of perfect attendance. Billy R. Williams is the pastor.

W. Howard Bramlette has been named design editor of student materials for National Student Ministries of the Baptist Sunday School Board. Bramlette has served as consultant in mission education for the Foreign Mission Board, and has done special assignments for several Southern Baptist agencies before assuming his present position. Included in his duties will be editorial responsibilities for *The Student* and *College* magazines.

Morris Chapman, a Mississippian pastor of First Church, Albuquerque, N. M., and newly elected president of the Baptist Convention of New Mexico, will lead Bible study during the Church Administration Winter Workshop at Glorieta Baptist Conference Center Feb. 14-18. The workshop will offer five different seminars for church leaders in various staff positions.

Sue Walbridge, daughter of Mr. and Mrs. Francis Walbridge, of Sonoma, California, and a freshman at Clarke College, has had poetry accepted by two publishing houses for inclusion in their anthologies of collegiate poetry. Her poem "One Light" received a Special Award and is



ST. LOUIS — Mississippi Baptists who participated in the Bible Teaching and Learning Institute held here recently talk with Elsie Rives (left), consultant in the Sunday School department, Baptist Sunday School Board, Nashville. They include Larry Salter (center) and Billy Hudgens, both consultants with the Mississippi Baptist Convention Board, Jackson. Bryant Cummings, director, Sunday School Department, MBCB, and Judd Allen, consultant, also attended the meeting in St. Louis.

Ina McFall of the Baptist Record staff was chosen Secretary of the Day on Monday, December 13, by Jackson radio station, WWUN. She received a bouquet of roses, a trophy, and other gifts.

Erie McNair has accepted a call to become music director of Shivers Church, Simpson County. He is a sophomore at William Carey College, and is a member of the Carey College Chorale. He is the son of Mr. and Mrs. Hubert McNair of Ridgeland.

included in the semi-annual *America Collegiate Poets*, Fall Concourse 1976. "There Is" has been selected for publication in the bi-annual *Anthology of College Poetry*. These anthologies represent the best writing from thousands of students across the country.

Donn Poole has accepted the position as minister to youth at Broadmoor Church, Jackson. He moved from Texas where four years he was minister of youth at Second Church, Pasadena. He and his wife, Lois, have two children, Angela, six, and Jason, seven months. Native of Houston, Texas, he graduated from East Texas Baptist College and Southwestern Seminary. In Pasadena, he was also chaplain for the Police Department. He sings, plays the guitar, has written folk music, is translating "Reach Out Strategy" for youth into Spanish, lettered in basketball and baseball, and has led in youth services. He began his work at Broadmoor December 5.

John Lee Taylor, pastor of First, Grenada, is author of an article in the January, 1977 issue of *Church Administration*. The article is entitled "Your Church and the Communications Explosion."

## Georgians Lend Church To Black Baptist Group For State Convention

by Jack Harwell

TIFTON, Ga. (BP) — "Last week's Atlanta newspapers carried the headline 'Showdown in Plains, Baptist Church'. But tonight there is a showcase in First Baptist Church of Tifton."

Thus spoke Cameron M. Alexander, president of the General Missionary Baptist Convention of Georgia, a black Baptist body.

He was addressing the closing session of Georgia's largest black Baptist convention, meeting in the sanctuary of First Baptist Church, Tifton, one of the largest white congregations in southwest Georgia.

The General Missionary Convention has about 500,000 members in almost 2,000 churches. Mt. Zion Baptist Church in Tifton hosted their annual convention, but its sanctuary was too small for large crowds.

So convention officers asked First Baptist Church in Tifton for use of its 1,400-seat sanctuary for the closing service.

Pastor W. Ches Smith, III, and deacons of First Baptist Church voted unanimously to open their facilities to the black Baptists. And they volunteered their church choir to bring special music.

Smith, chairman of the Executive Committee of the Southern Baptist Convention, said to the black Baptists, "I greet you in the name of 12.7 million Southern Baptists, including over 1 million white Georgia Baptists."

"I could wish that occasions like this should not be exceptional events," he added, "but expressions of normal relations between two great bodies of Christians in Georgia."

Earle F. Stirewalt, secretary of work with National Baptists for the Georgia Baptist Convention, told *The Christian Index*, state newspaper for Southern Baptists in Georgia: "When the congregation stood and joined the choir to sing the closing number, 'Battle Hymn of the Republic', it was one of the most moving experiences I have ever encountered."

The General Missionary Baptist Convention is one of two black Baptist conventions in Georgia. The other is the New Era Baptist Convention, whose president is L. Scott Spell, pastor of Bethlehem Baptist Church in Savannah.

Tifton is about 60 miles from Plains, Ga., where the home congregation of President-elect Jimmy Carter voted Nov. 14 to remove racial barriers and open its worship and membership to all peoples.

Jack Harwell is editor of the *Christian Index*, state newspaper for Southern Baptists in Georgia.

## "Open Door Policy"

## Selma Association Refuses To Admit Good News Church

SELMA, Ala. (BP) — The possibility of a concerted move to integrate the white churches of the Selma (Ala.) Baptist Association was raised here in the aftermath of an associational action branded as "racist."

The 24 member churches of the association, at their recent annual meeting refused to accept into membership Good News Baptist Church, a three-year old congregation with 300 members which has an open door policy toward blacks. Opponents of the church cite factors other than race for its exclusion.

John Hollingsworth, pastor of the church, says the reason for the rejection is the open door policy and the fact that three blacks — a couple and a teenage girl — are members of the church.

Broken Hopes — As the tree is fertilized by its own broken branches and fallen leaves, and grows out of its own decay, so men and nations are bettered and improved by trial, and refined out of broken hopes and blighted expectations.

—F. W. Robertson.

Truth is so precious some people use it sparingly.

Ed Cruce, moderator of the association, says: "I don't think it was the main issue, but is an underlying factor. Several people were concerned about it."

Cruce, pastor of historic Shiloh Baptist Church in nearby Sardis, says most of the churches in the association have unwritten rules against admitting blacks to buildings or services, and several have written bylaws of prohibition.

"The attitude of many of the people in the association is that if Good News wants to have black members, that is fine. The fear is that they will try to force their black members on other congregations," he said.

Cruce, who says he "personally favored" admission of Good News Church, says the "biggest question from messengers was about cooperation. They wanted to know if Good News really wants to cooperate with other churches in the association."

He said messengers questioned Hollingsworth about his organizational structure, financial stability and contributions to the Cooperative Program (Southern Baptist unified budget.)

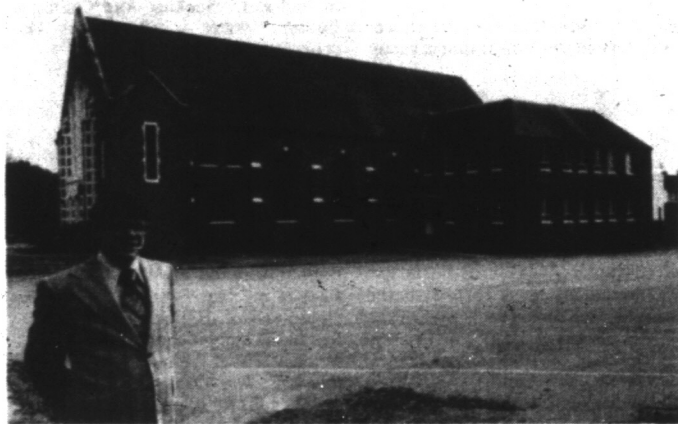
Good News, although its collections topped \$80,000 last year, gave only "a very small amount — \$20 per month — to the Cooperative Program," Cruce said.

Also questioned was the fact the church does not have traditional Woman's Missionary Union (WMU), Brotherhood or Training Union, nor does it use Southern Baptist literature exclusively. Some other churches in the association don't have WMU or Training Union, either, but are already members of the association, he said.

## Mississippi Churches Find Building Fund Successes

Several Mississippi churches have been engaged in building fund campaigns recently. Testimonies of suc-

cess will be presented from time to time.



### First Church, Newton

FIRST CHURCH, Newton, under the leadership of pastor Hardy R. Denham, Jr. recently completed a joint Budget-Building Fund Campaign. A total of 165 families pledged \$175,000.00 for a new Family Life Center. A total of 141 families pledged \$146,967.00 toward the 1977 church budget for a combined total of \$321,967.00 to the Lord's work. Pastor Denham, commenting on the victory said, "This is the largest percentage of the budget pledged in recent years and the combined totals is something to shout about!"



### New Annuity Program

Officials of the Mississippi Baptist Convention Board and of the Southern Baptist Annuity Board discuss new aspects of annuity coverage for Baptist staff members affiliated with the Annuity Board's programs. (BAPTIST RECORD, Nov. 11) From left to right are Marvin T. York, who will become senior vice-president of the Annuity Board on March 1; Gene Daniel, Annuity Board vice-president; Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board; W. R. Roberts, Annuity Board representative for Mississippi; and A. L. Nelson, Convention Board business manager. York will succeed Frank L. Durham.

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## Off The Record

### 'Twas The Night After Christmas'

"It was the night after Christmas, and all through the house raged a terrible headache wherever you'd roam. The house looked a wreck; there were sighs everywhere to prove to the world that St. Nick had been there. The children were still having fun with the toys — and breaking all records for a long-sustained noise, when out of the hall there rose such a clatter I opened the door to see what was the matter. And what to my wondering eyes should appear, but a man in distress and devoid of all cheer. He lay on the floor of the corridor narrow, and out of the small of his back stuck an arrow! It had come from the bow of his own little lad — I knew in a moment it must be poor Dad!

I rushed for the phone, and had just turned around when Mother crashed into the room with a bound, pursued by a child with a rifle. Oh, well, it seems that, to please him, she played William Tell; the apple was okay but Mother was not — there wasn't a shadow of a doubt she'd been shot!

I stood there aghast when my aged Aunt Nell swooped through on Ned's roller skates, going pell-mell; she upset the three — there were sparks from a wire — I knew in an instant the house was on fire!

Then things all went black, and when next I came to I was out on the lawn with a pulmotor crew; the house was still burning, the kids, every one, were dancing and cheering and having such fun! The fire chief stood and completed his work; he snickered a bit, then he turned with a jerk and laying a finger aside of his nose, and giving a nod, said, "Roll up the hose!" He jumped in his car, sounded siren and whistle, and away he then flew like the down from a thistle.

And I heard him exclaim to his smoke-eating boys, "Well, big kids will play with the little kids' toys."

—Life Lines

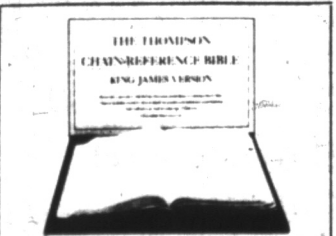
Sales Manager: "What's this big item listed on your expense account?"  
 Salesman: "Why, that's my hotel bill."

Sales Manager: "Well, don't buy any more hotels."

"That ham sandwich I just ate should have been called the Highlander Sandwich," the diner said.  
 "Why?" asked the waiter. The diner replied: "The bread was so thin the meat was coming through the rye."

"They've got some real characters in Los Angeles. I saw a guy standing on Hollywood Boulevard the other day with a rope tied around his middle. I said, 'What's the big idea?' He said, 'I'm trying to commit suicide.' I said, 'Then why don't you tie the rope around your neck?' He said, 'I tried that, but I couldn't breathe.'"  
 HENNY YOUNGMAN, Parade.

The youngster had heard much about his little cousin Peter, although he had never seen him. At long last he was told that Peter was coming for a visit and he became very excited. That's why nobody could understand it when he took one look at his cousin and burst into tears. "I thought," he sobbed, "that Peter was a rabbit."



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# Steen Calls For A Rebirth Of Respect For Senior Adults

NASHVILLE — With a "call for a rebirth of respect for older persons," John Steen began his duties as editor of *Mature Living*, a new monthly magazine for senior adults published by the Southern Baptist Sunday School Board.

The publication, scheduled to begin with the April 1977 issue, is for persons over 60, pastors and senior adults workers.

Regular features of the magazine will include columns devoted to the special medical and emotional needs of senior citizens and consumer protection.

The first issue will include such articles as: "Wear Out, Don't Rust Out!"; "Gray Hair And Green Thumbs: Male Gardeners; Celebration In April;" "Save Money — Fix It Yourself;" "What Do You Want To Be When You Grow Old;" and "A Plan For Starting Senior Adult Work In A Church."

*Mature Living* readers will have several ways to contribute to the magazine, Steen said. "Grandparents' Brag Board," a monthly feature, will include readers' stories and pictures of their grandchildren. "Readers Respond" will be the portion of the magazine for readers to write to the editor and express their views and share programs their churches have for older adults. A nostalgia column, entitled "I Remember When . . ." will feature contributions from readers about life as it used to be. Steen also invites other manuscript contributions, as well as favorite games, cartoons and receipts.

"I want the magazine to reflect their interests," Steen said. "A very integral part of the magazine will be reader participation. I want older adults to know that this is their magazine, and that it's here to serve their needs and interests."

The average Southern Baptist church membership consists of 18%



NASHVILLE — John Steen, Mississippi, and editor of *Mature Living*, is shown talking with a senior adult during a conference at First Church, Nashville.

senior adults, and according to Steen, the Sunday School Board has been interested in senior adult work for a number of years. "That interest," Steen said, "came to a focus about three years ago. At the Conference on Aging, sponsored by the Southern Baptist Convention, there was one recurring statement: older adults wanted a magazine of their own. They wanted something to tie them together across the convention."

A native of Mississippi, Steen attended Mississippi College, before receiving the B.A. degree from Baylor University. He holds the B.D. degree

from The Southern Seminary, Louisville, and the S.T.M. degree from Union Theological Seminary, New York. He was presented an honorary L.L.D. degree by the Atlanta Law School.

Prior to coming to the Sunday School Board in 1969 as an editor in the Sunday School department, Steen was pastor of First Baptist Church, Clayton, N.C.

Subscriptions at \$6.50 are available from the materials services department, Sunday School Board, 127 Ninth Ave., North, Nashville, Tenn. 37234.



It may seem like throwing in the towel to start the New Year with a column about one of your children showing more gumption than both parents put together. However, I'm about to do just that. Husband James prefers that I not, but I think it is too priceless an incident not to share with you. So here goes, with James' reluctant permission.

We installed a Ben Franklin fireplace recently. A few days before Christmas we were up early because Frank had a test and wanted us to have his breakfast early. Creamy eggs on toast is his favorite breakfast, so we had made that for him to help on test day. We do all we can on test days, for you see, from kindergarten days on, if Frank had ever had to make a list of the five things he cares least about, the first three would be going to school, or at least to the classes part of school. Everything else about high school and college has been o.k. It's just the classes and studying part that he doesn't like. Yet he never quite decides to stay out.

Anyway, we built the fire too big on the day at point, and I realized that the soot in the pipe was on fire, so I yelled for James. He came, and we discussed what to do. I ran out and, sure enough, all kinds of sparks were spouting out of the chimney and down onto the roof. We decided to take a log off the fire. James did. Then he went to get dressed quickly. I went back outside to see the sparks again. Both of us were scurrying around, two grown-ups with five degrees beyond high school between us, trying to decide what to do about the fire.

Without a word, Frank, this fellow we keep after, to show him the value of a college degree, how helpful it will be to him, quietly went to the kitchen, got one glass of water, slowly came and poured it over the fire, slowly went to the kitchen and got another, came and poured it on the fire, calmly went back to the table to finish his breakfast. When James and I rushed back to tend to things, it was all under control.

Yes, sir, if a college degree does as much for that kid as ours have for us, he'll be in good shape.

Happy New Year, any way, though.

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Thursday, January 6, 1977

BAPTIST RECORD PAGE 7

# U. S. Probing Reports Charging Moon's Aides With Links To So. Korea Regime

WASHINGTON, D. C. (RNS) — The U.S. Justice Department is investigating several organizations and persons affiliated with the Unification Church for possible illegal links with the Southern Korean government.

Among organizations under study is the Korean Cultural and Freedom Foundation (KCFF), headed by Col. Bo Hi Pak, principal aide to Unification Church founder, the Rev. Sun Myung Moon.

The KCFF, a philanthropic organization, has reportedly raised millions of dollars in the U.S., in direct mail appeals through its projects which include Radio of Free Asia, Children's Relief Fund and the Little Angels or National Folk Ballet of Korea. Investigators are probing charges that money solicited for relief and humanitarian purposes were siphoned off and used to influence U.S. Congressmen and government officials.

Also under investigation is the Freedom Leadership Foundation (FLF), headed by Neil A. Solonen, president of the Unification Church in the U.S.

Both Neil Solonen and Mr. Pak have consistently denied charges of illegal connections with the South Korean government. In the latest denial, Col. Pak issued a statement categorically refuting the series of allegations reported by the Washington Post, The New York Times and other media.

"On my honor, I testify to you that never in the past, nor in the present time have I ever been linked with or employed by the Korean C.I.A.," he said. He acknowledged that he had once served here as a military attaché at the Korean Embassy.

Mr. Pak also denied that he had been present at a 1969 meeting at the South Korean presidential mansion, the Blue House, when plans for the "influence peddling" in the U.S. was allegedly planned by President Park Chung Hee and top leaders.

According to Justice Department disclosures reported by the Times and Post, the KCFF was organized in the 1960s with the principal aim of continuing and strengthening U.S. commitment to South Korea.

Robert W. Roland, a former airline



Moon Work In Jackson

The Unification Church, founded by Sun Myung Moon, is active in Jackson and has used help wanted ads in the local newspapers to search for workers in a "religious" atmosphere.

A representative of the Baptist Record telephoned the number listed in an ad and asked the nature of the work. The reply was that it involved counseling and other activities. The caller asked the name of the sponsoring organization and was told it was the Unification Church. Then the question was whether or not the work is on behalf of the organization established by Moon, and the answer was affirmative. (RNS Photo.)

pilot and one-time family friend of Mr. Pak, testified that Mr. Pak had spoken of plans for the KCFF in the 1960s, calling it a front organization to gain influence with wealthy people and government officials.

Mr. Pak also talked of using the Korean Cultural and Freedom Foundation "as a fund-raising organization for the Moon organization," Mr. Roland testified.

According to a Times report, Korean intelligence sources said Mr. Pak was the Korean CIA's "channel to Mr. Moon." Another Korean official was quoted as saying that "Pak Bo Hi is a very important man because he made Sun Myung Moon famous. It's all his idea."

Unification Church representatives, including Mr. Pak and Mr. Solonen, have consistently held that their concern for South Korea is part of the Church's commitment to work toward a God-centered world, which implicitly includes opposition to atheistic Communism.

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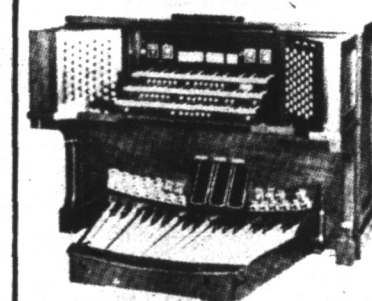
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- BORN AGAIN by Charles Colson (Revell) Reg. \$8.95 Sale Price, \$6.95 (Paper Edition will be available in March, 1977)
- I LOVE THE WORD IMPOSSIBLE by Ann Kiemel (Tyndale/WHSE) Reg. \$5.95 Sale Price, \$3.95
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# Our Church . . . And The Cooperative Program

By Charles Holfield, Pastor Liberty Church

Two years I have been pastor of Liberty Church I have tried to determine what their attitude toward the Cooperative Program was and what their philosophy and convictions were in their giving. The best that I can determine is they believe Christian giving expresses and emphasizes their relationship to God. Therefore, Christian giving calls for reverence on our part as we worship in giving. Christian giving is the outward acknowledgment of the Lordship of Christ.

Mission giving on a percentage basis has a long history in Liberty Church. The budget for 1925 was adopted on December 7, 1924 and 33 1/3% was to go to mission causes. On December 1, 1925 the budget for 1926 was adopted with 30% for missions. Eight teams of men were appointed September 6, 1927, and assignments made to canvass and subscribe the budget. The first mention of the Cooperative Program item in the budget was December 18, 1931. While coming out of the de-

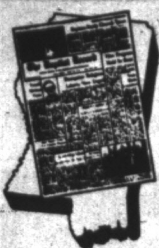
pression, on May 24, 1933, the church voted to have a prayer meeting at the church each day at 11 a.m., asking God to lead out in spiritual and financial conditions.

The present budget calls for 27% for missions plus goals for foreign and home missions, as well as adequate emphasis upon state missions. The church is strong in Cooperative Program giving because of the dedication and education in the past as well as at the present. Liberty has been blessed with strong dedicated leadership.

Liberty Church, Mississippi Association, gave \$38.45 per member through the Cooperative Program for a total of \$19,611.53 as of September 27, 1976, an increase of \$2400.45 over the same period in 1975.

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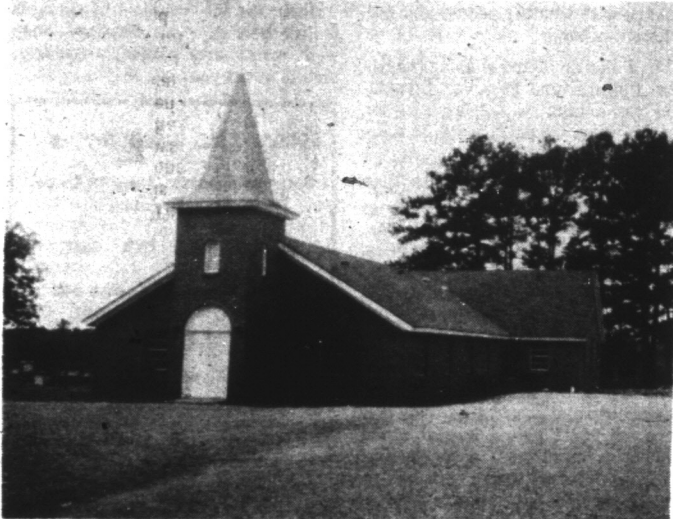




## Just For The Record



Calvary Church, Columbus, in spite of the pouring rain, had signing of contract and groundbreaking services at noon on December 12. The new building, when completed, will house a large Fellowship Hall, modern kitchen, and Sunday School rooms. Construction is due to be completed March 1, by McNeese Construction Company. The building program also calls for the renovation of the old kitchen and dining facilities into a suite of offices. Pictured left to right: Waymon Goodman, James Salley, Jerry Stevens, pastor, Fred Newell, David Taylor, Bob Mishler, Chairman; Charles House, Dale McNeese, Leroy Lollar, Jr., Billy Fancher, ministry of music and youth, Louis Newell.



Union Church of Magnolia recently dedicated a new education building. A county-wide open house was hosted by the church. The new building is equipped with ten Sunday school rooms, a kitchen, two bathrooms, and a fellowship hall. The new addition has greatly

enlarged the ministry of the church which was organized in 1892. Members of the Building Committee were Hollis Lang, Britt Simmons, James Hucabee, Irene Berry, and Iris Hucabee. Roger W. Wilkins has been pastor at Union for 18 months.



"A CHRISTMAS FESTIVAL" was presented Sunday evening, December 12, at First Church, Indianola, with the combined choirs of First churches, Indianola and Belzoni. Seventy singers performed, over half of whom are pictured in rehearsal. The "Festival" was also performed December 19, at First, Belzoni, under direction of the minister of music, Everett Sollie. Harrel Wilcox, minister of music, First, Indianola, directed the Indianola "Festival." A handbell choir of each church participated in the performance at each church. A flute trio accompanied by the Indianola program; a clarinet soloist and tympani were included at Belzoni.

## Two Jackson Men To Tour Brazil

Two Jackson ministers of music — members of "The Centurymen," the Southern Baptist Radio and Television Commission's men's singing group — will participate in a 15-day mission tour of Brazil in February and March. Participating in the tour will be Don Bennett of Colonial Heights Baptist Church and Jim Raymick of Parkway Baptist Church.

The mission tour is co-sponsored by the Radio and Television Commission and the Foreign Mission Board. Approximately half of the 100-member group will make the tour.

"The Centurymen" will present musical concerts in Belem, Recife, Rio de Janeiro, Curitiba, Sao Paulo, and Brasilia.

When the average man becomes thoroughly acquainted with himself, he ceases to wonder why he has such few friends.

## Shady Grove Begins Building

Construction has begun on a new building for Shady Grove. The church, located in Tippah Association, voted recently to move from its present location to a new building site nearby. The new facility will provide education space and sanctuary. James M. Moore is the pastor.

## Devotional

### A New Year: 1977

By Earl Kelly  
Executive Secretary-Treasurer  
Mississippi Baptist Convention Board

"Therefore if any man is in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17).

We have entered a new year — 1977, so our calendars remind us. Realism declares that such divisions of time are artificial. We are trained to believe the new year begins January 1, but does it? The early Christians appropriately observed March 25, the resurrection season; and so England continued with the rest of Christendom until 1753 when she changed over to the Gregorian Calendar. The Jewish people have their ecclesiastical New Year at the spring equinox, and their Civil New Year in October.

History records many attempts to establish systems of measuring a year. The Romans used the letters A. U. C. (ab urbe Condita) — "from the foundation of the city." Calif Omar imposed the date of the Hegira of Mohammed as the starting point of the Muslim Calendar.

Modern history shows attempts to change the calendar. In France, the first year of the Revolution was to be counted as year 1. This calendar lasted only 13 years, and then France reverted to the accepted calendar starting with the birth of Christ. When the State of Israel came into existence in 1948, it was decided to abolish the "Christian" calendar, and all official communications were dated from the creation of the world. Though this should be the most logical approach, who could know when the earth started its first revolution about the sun? Within a short time this was found to be impracticable, and now both dates are to be found on official correspondence. Try as they may, men cannot take Christ out of the calendar; he still dominates time. All the forces of history, and all the ideas that have been derived from human imagination have been used in attempts to change the calendar; and all have failed. Only one event so towers above the horizon of history because it is so transcendent and important that it can serve as a benchmark for civilized time. The calendar represents the seal of Christ's kingship of time itself. He alone still governs the ages.

As Christ has changed history he can change us, too, if we commit ourselves to him. What we need is not so much a New Year, but a New Life for the New Year. If only we could be new, then the year would be new indeed. And here is the glorious good news which is in the sole possession of Christian witnesses. We can be! "If any man be in Christ, he is a new creature" — a New Creation.

## Clarke Names Mrs. John Jacobs Director Of Public Information

Clarke College President W. L. Compere announces that Mrs. John Jacobs has joined the staff of Clarke College as director of public information. Mrs. Jacobs and her husband, John Jacobs, have served several terms as missionaries employed by the Foreign Mission Board, SBC.

They returned to the States in May of this year. He recently accepted the pastorate of West Calvary Church in Union. They will live in the pastor's home there and Mrs. Jacobs will commute from Union

to her work at Clarke.

Mr. and Mrs. Jacobs both hold Associate in Arts degrees from Clarke College. He received his B.A. degree from Mississippi College and she the B.S. from Delta State. Both did graduate study at Golden Gate Seminary.

The Jacobs have two sons: Thomas, sophomore at Clarke, and John, Jr., employed in St. Louis.

Mrs. Jacobs served as press representative on both foreign mission fields where she and her husband served — Guyana, first, and then Dominica. In addition she wrote and edited all materials used in the various organizations sponsored on the islands by Southern Baptist missionaries.

## Sunday School Lesson: International For January 9

# Jesus Faces His Calling

By Wm. J. Fallis  
Mark 1:4-13; Luke 3:1-22; 4:1-13

From the beginning of our study of "The Life and Ministry of Jesus" we have used material from Luke almost altogether. But in this lesson we focus on a passage from Mark and use two sections from Luke to fill out the story. The Gospel of Mark is quite brief with only 678 verses while Luke's Gospel has 1,151. Mark

seems to have been concerned more with telling what happened than what was said. His Gospel is a fast-moving story. Two of his favorite words are "straightway" and "immediately." Luke probably based his more detailed account on the lively narrative of Mark. He also used some material that appears in Matthew but not in Mark, plus some not in the others. Together, they reveal Jesus committed to his lifework.

### The Lesson Explained John Preaches Repentance (Mark 1:4-6)

In the lesson for December 5 we learned of Zacharias and Elisabeth and their promised son John. Here, with two verses from Malachi and Isaiah, Mark points to that same John as a wilderness preacher of repentance. From Luke 3:1-18 we learn more about his emphases and his approaches to various groups which came out to hear him. Wearing animal skins and eating wild food. John probably fascinated the city people. But no one was comfortable in his presence as he warned their complacent ears of judgment to come. As they confessed their sins, he baptized them in the Jordan River. It was a sign of their repentance, and preparation for the Coming One, or Messiah.

That was John's other major emphasis — that he was preparing the way for "one mightier" than himself. John was not even worthy to unlouse the sandals of that One. The people had yielded gladly to John's baptism with water, but the Coming One would baptize them with the Holy Spirit. Thus, they could go from repentance to power.

### Jesus Is Baptized (Mark 1:7-11)

Then one day, probably while John was preaching, Jesus joined the multitude. Matthew says that when Jesus asked to be baptized, John refused at

first, but Jesus insisted. Although he needed no repentance, Jesus may have seen baptism as a way of endorsing the prophetic stance of John the Baptist. It probably was a symbol of his commitment to his ministry. What happened when he came up out of the water points in that direction. Perhaps for several years he had been thinking about his work, and when John began to preach, Jesus knew that was the time to declare himself. As a result, the Spirit came upon him, and a voice from heaven called him "my beloved Son, in whom I am well pleased."

### Satan Tests God's Son (Mark 1:12-13)

In verse 12 there are questions no human can answer. God the Father had commended his Son, but immediately the Spirit compels the Son to go to some remote place for an ordeal with Satan. We must never forget that the Son was also a man, and he could be tempted by the Adversary. Both

Matthew and Luke (4:1-13) give details of the temptation experience.

The first idea Satan planted in Jesus' mind was the possibility of using miraculous power to satisfy his hunger — and perhaps achieve his life goal. But Jesus parried that thrust with a verse from Deuteronomy. Then the devil quickened his imagination to see the realms of the world and slyly suggested that Jesus could have them all at once if he would yield to Satan's authority. Again, Jesus refused to renounce his allegiance to God. Finally, the devil himself quoted Scripture as he dared Jesus to plunge from a pinnacle of the Temple — perhaps suggesting that such an exhibition would win an immediate following for the young Teacher. But Jesus would not forsake God's methods and used another text from Deuteronomy to end the ordeal.

God's Son had made his commitment and had won his first battle; he was ready to fulfill his calling.



## Gautier Begins Family Life Building

First Church Gautier broke ground December 5, for a two-story educational and family life building. Building Committee, left to right: LeRoy Foster, Chairman, Vernie Sullivan, Gene McDaniel, John G. Brock, pastor, and Mayron Cummins. (One member, Don Rainey, was not present.)

The educational building is designed to house four children, three youth, and three adult departments; a full choir suite housing over 100 in rehearsal; a library; a game room; kitchen; and two offices.

The gym which will be attached to

the educational building will be used for all types of activities plus fellowship hall for banquets and suppers.

This new facility will give a total attendance capacity of 800, plus versus the 400 presently attending in two Sunday Schools. The construction cost is to be \$557,000 with another \$50,000 appropriated for furnishings. McCleskey Building Services, out of Gulfport, is the General Contractor with McCleskey Architects out of Hattiesburg designing the building. The completion date is set for September 1, 1977.



## Banquet Honors SS Workers for 893 Years Of Service

First Church, Laurel recently held a Sunday School worker appreciation banquet for those serving currently and those who served during the last year. One highlight of the evening was the tabulation of the number of years the group present had served in the Sunday School of First Church, Laurel. Of course many of the workers have served elsewhere, but the group

pictured has served a total of 893 years in some elected position of this Sunday School alone.

Nine of those pictured have served this Sunday School in elected office for 30 years or more. They are Arthur Montgomery (50), Mrs. Parshana Valentine (50 in 7th grade girls class), Agnes Anderson (45), Mrs. W. W. Geer (45), Mrs. Mary Yount (44 in older pre-

school), Dewey Blackledge (36), Helen Wertz (33 in first grade), Mrs. Dona Mae Pettingill (31), and Mrs. Bill Ross (30 in older preschool). Nine others have served 20 years or more.

Dr. Jim Keith, pastor of Laurel, First Church, not only expressed deep appreciation but urged all not to rest on past service, but to accept the challenge of service ahead.

## MC To Offer New Programs In Special Education

A special education program aimed at training teachers to meet the needs of thousands of handicapped children in school systems throughout the country will be initiated by Mississippi College second semester according to Dr. Bert Thompson, chairman of the Division of Education and Psychology.

Five new programs designed to certify both undergraduate and graduate students in a specific special education area will be offered. They include Educable Mentally Retarded (E.M.R.), Trainable Mental Retarded (T.M.R.), Learning Disabilities, Hearing Impaired, and Speech Impaired. The second semester begins Jan. 17, 1977.

"More and more handicapped children are becoming integrated in regular classroom situations," explained Dr. Thompson. "This concept is called 'mainstreaming' and will require additional education in the area of special education for most regular teachers."

There are currently 130,000 teachers serving handicapped children in the United States, but 240,000 more are

needed to fully implement Title III of Public Law 93-516. In addition, another 60,000 are needed to meet the needs of the 1,000,000 preschool handicapped children.

Heading the new special education program will be Mrs. Cynthia K.

Robinson Corkern of Jackson, a trained specialist in the area. She will be doing most of the teaching in the program. She holds the AAA certificate in learning disabilities, the AA certificate in mental retardation, and the AA certificate in elementary principal and special subjects supervision.

### MOVING?

If you are planning a change of address, please notify The Baptist Record of your old and your new address. It would help if you could supply all of the information that is to be found on the address label on your paper. An easy way to do this would be to affix the address label to the space below and send it to The Baptist Record, Box 530, Jackson, MS 39205.

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